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SPECIAL NOTICE

Why not use this journal as a basis for group discussions? In this issue you have presented the problems of Bible study, stewardship, programs of church boards of education, the church-related college, public relations, and the place of religion in liberal education. Some college presidents are foresighted enough to order bulk quantities for distribution to faculty members for discussion of vital issues. The regular subscription price is \$1.50, but bulk subscriptions of five or more sent to one address may be obtained at the rate of \$1 per subscription. Send orders at once for this issue and to begin the new volume in September.

Christian Education

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Christian Education and Stewardship

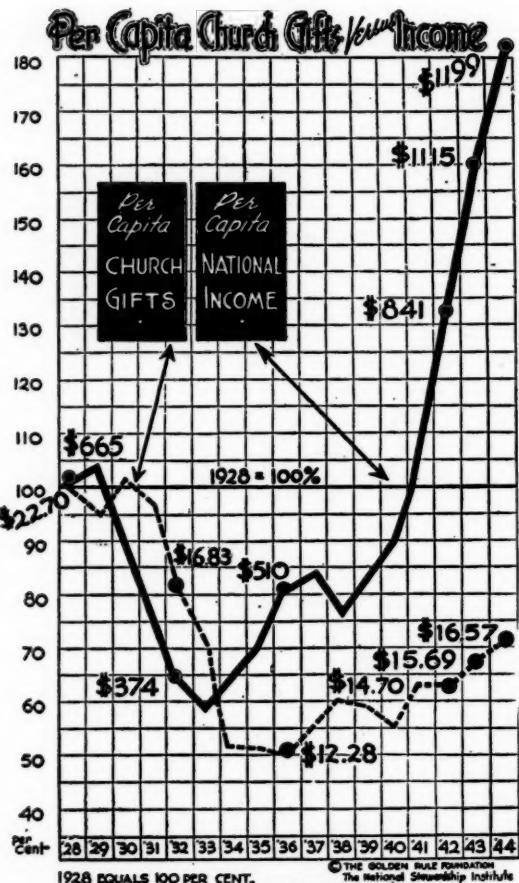
AN EDITORIAL

ON the next page is an interesting chart, released by The Golden Rule Foundation, showing Per Capita Church Gifts versus Income. The graph indicates that during the depression year 1932 the per capita church gifts were \$16.83, and the per capita national income was only \$374. But during the year 1944, the per capita church gifts were only \$16.57, while the per capita national income was \$1199. An article in The Golden Rule Fellowship (Bulletin) for March-April, 1945, under the title "Regaining Depression Heights," says quite properly, "If our rate of giving (to charity) during the deepest depression year of 1932 were applied to our 1945 income, the result would be \$3,444,-000,000—or nearly four times what we are now giving during the most prosperous year (financially) that the average citizen has ever known."

These figures are sufficient to arouse every loyal Christian to recognize that we have seriously failed in our educational program so far as stewardship is concerned. The despised Samaritan in the Parable of the Good Samaritan had a philosophy of life which is basic for every Christian and which may be stated in these words: what is mine is God's, and I'll share it with you.

The world of today is a neighborhood. Oceans have dwindled into brooks. But the world is not a brotherhood, and hence the tragedy of a trillion dollar international world-wide war. If Christian education had instructed wisely and thoroughly in the principles of Christian stewardship since 1900, then non-Christian communism and Nazism would not have appeared. Christian stewardship will give us a spiritual basis for the democracy of the world of nations.

CHRISTIAN EDUCATION



If church members were again to give the same percentage of their income during 1945 that was given in previous years, their total gifts to churches and charities would jump from the less than one billion dollars of 1944 to totals for 1945 given in column (A) below. And if all citizens should equal for all charities what church members give for churches only, they would reach the totals in column (B).

(A) CHURCHES ONLY

At 1920 rate	\$1,771,000,000
At 1928 "	2,237,000,000
At 1932 "	3,444,000,000

(B) ALL PHILANTHROPIES

\$3,551,000,000
4,500,000,000
6,890,000,000

Church Boards of Education Look To Peace Time—A Symposium

I. The Education of Women

BY MILDRED E. WINSTON*

ACTUALLY the "Peace Time" to which we refer is that period following the cessation of military combat. This, however, does not necessarily mean that there will be peace on the earth. The social unrest, lack of personal security, the very turning of the wheels of human progress and the pangs of spiritual growth will make the post-war period one of revolutions and struggles. Permeating all these changes and developments in social, economic, educational and spiritual life will be that of the better adjustment, of both men and women, to the recognition and practical acceptance of the integrity of womanhood.

The dynamic life and teaching of Christ Himself, the irrepressible flow of social attitudes and demands and the need of the time are forcing us: (1) to take stock of the woman power in the Church; (2) to recognize the demands of society; (3) to answer the question for the present and for the future, How, as Christian educators, can women be thoroughly and wholesomely prepared to live enriched, satisfactory and helpful lives?

In order to accomplish this, church boards of education must assume several tasks. 1. They must make families *want* their children to have a higher education, especially the girls for whom an education is frequently considered unnecessary. 2. Church colleges must be encouraged more practically and substantially not only to be Christian in all their offerings but to give young people more thorough and a larger number of choices. 3. For those women who wish to serve in the Church and are willing to prepare for it, the Church Boards of Education must help give to the Church a vision of the value of educated Christian women.

* Miss Winston has served for fifteen years as a secretary for student work with the Board of Education of the United Lutheran Church in America with offices in Washington, D. C.

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The attitude of church boards of education toward the church colleges must be more than pious phraseology or wishful thinking. It must be even more than the doling out of a mere pitance. The church board of education is responsible for helping make possible the conducting of truly Christian institutions. There is that step which must be taken before any one church college can effectively get the kind of students it needs. The stimulus of the Christian Gospel should manifest itself upon the mind as well as upon the heart. A desire for more creative living should be aroused in more Christian young people than is now evident. This is a board of education job which will take careful planning and long, patient promotion. It involves a program of adult education as well as an approach to adolescents. Into such tilled soil may be dropped seeds of interest in particular institutions.

A college sponsored by any one church group must, if it is to nurture its students in the ideals and practices of that church, be composed largely of members of that particular faith and certainly all, with the rarest exceptions, should be Christian. This is said with the conviction that environment in a college community plays at least as much a part in the development of educated Christian men and women as does the official affiliation of the institution or its curriculum.

No college can be effectively Christian unless *all* its faculty members are strong, personal Christians. It is well known that frequently the administration finds its difficult to procure a person who is academically qualified and has a wholesome spiritual life. It is in the preparation of such men and women that the church board has one of its greatest responsibilities to the college.

The time has long since passed when we can, with any self respect, continue to neglect the extra-curricular life on our church college campuses. We have taken for granted that because most church colleges are relatively small, and a large proportion are located in rural or small urban communities, they are "safe." The most dangerous suppressions, most vicious social habits and the most deadly, smug, self-centeredness comes out of institutions where blindness or laziness have allowed an over busy

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"activities" program to take the place of a wholesome, well planned life of cultural development, training in service, and opportunities for creative self-expression which will later enable the student to live happily in himself and helpfully for others. Serious thinking on this aspect of education reveals the fact that such a program is needed more in co-educational institutions than in others. In thinking along the line of this particular article, it is obvious that an especially serious study of extra-curricular life of women must be made. Too many so-called co-educational institutions are colleges for men which are attended by women.

There must be a revamping of the college program which will offer to the student a thorough knowledge of subject matter, with social and personal interpretations, through classes, clinics and laboratories. There must be a preparation for life as women will need to live it in the post-war period. When courses for women are mentioned, there is apt to come the thought only of domestic science and related subjects. For a comparatively few, this is good. For all, including men students, certain of these courses are very valuable. Men as well as women have gone a short distance in education unless they can utilize their learning in creating a home.

Most women will marry. In the fifty years preceding World War II the percentage of married women increased 5%. The marriage rate has increased greatly in the past few years. That rate will soon decline rapidly. Throughout a generation, young women are coming of age, who will have to face, to a large degree, the abnormalities of unmarried life. The college must prepare woman better for her natural career in the home. It must also do a far better job of preparing her for a non-married life. In either instance, she must be prepared to support herself and dependents. The ravages of war make this demand. An intelligent church will make provision for it.

A few women will choose a career within the church. For those, an opportunity equal to that given their brothers must be provided. There are comparatively few institutions to which a woman may go for specific training in some field of religion where she can get both the spiritual enrichment and the mental development offered so abundantly to men. There is a growing realiza-

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tion that the work of the church is suffering from so meagre a use of its woman resource.

The church is rightfully concerned about its responsibility to the returning service men and women. The Christian educators must be equally concerned with those young people who have remained at home. These, too, in a subtle way, have been scarred and must be taught to live in the chaos and confusion of a world being rebuilt. For such a world the Church must prepare its youth to live creatively, strongly and in *peace*.

II. Effectiveness in Educational Institutions

BY DONALD FAULKNER*

THE church board of education, as it looks toward peace, must justify its present-day interest in higher education or run the risk of becoming an anachronism in the field of American higher education. To do this, it must become, in a realistic sense, an instrument for educational effectiveness and greatly increased Christian effectiveness in the schools, colleges and universities affiliated with it. The early post-war period may be the last opportunity for our denominational organizations to reclaim their fast-ebbing educational influence.

The general trend for a good number of years has been for those institutions which stand high in educational efficiency to weaken their ties with the denomination which fostered them in their pioneer days and to become independent institutions. Is it not time for the church board of education to inquire critically, and perhaps even penitently, into the extent to which, through ignorance, indifference and misunderstanding of the ends and the techniques of education, it may have been one of the causes for this divorce? Is it sufficient explanation to complain that "as soon as it becomes financially stable, a school casts off the pilot"?

At the same time, what of those schools which today maintain the closest ties with the church board of education? Is there justification in the charge heard, with increasing frequency, that

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these maintain such contact through inability to sail the financial sea alone? Is it time, as we face the peace, to ask whether or not the church board of education has the right to use the substance of its churches in keeping barely alive a social institution wherein so little leadership is being developed?

PUBLIC AND PRIVATE EDUCATION

There are still many of us Americans who feel—and that strongly—that democracy is best served by a dual educational system, public and private.

The arguments on which we base—perhaps too uncritically—our faith in the private school are the supposed greater opportunity for experimentation in educational technique, for broader freedom from the vagaries of political interference and for more latitude in developing the deeper values of life. How certain are we that we have kept this faith? How *much* greater opportunity, broader freedom, more latitude do the faculties and the students of our schools really possess? How *adequate* are they to exercise this greater freedom? Is it time for the church board of education, as it looks to peace, to ask if it exerts its influence in ways appropriate to foster this opportunity for experimentation, this freedom from political opportunism, this latitude in value development?

THE PROBLEMS OF PEACE

As the church board of education looks to peace, it must ask: What are the problems of that peace; what are the forces which may make peace of short duration and make mockery of the faith of millions?

Prominent among these forces are: (a) religious indifference and paganism; (b) discrimination against minorities and racial prejudices; (c) the selfishness of pressure groups and vested interests; and (d) sectionalism and isolationism.

All Americans must fight these forces which endeavor to drag the world back into the middle ages, if not back into the jungle. Their traditional faith in education will lead them to look to our schools for leadership wherever these forces can be combated: in the world of ideas, in the practical direction of affairs and, also, in the attitudes and actions of the half million college graduates who will, in each post-war year, take their places in American life.

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The institutions of higher learning must not fail America. Never again may America make such a blundering, selfish contribution to a world disorder which is, today, massacring whole populations. Our schoolmen must surely covenant that such things will never happen again any place on earth, if education can prevent it. We must lay surer foundations for character to replace that moral indifference so prominent between the wars; for inter-racial and international brotherhood to destroy forever all fables of race superiority and racial hatred; for personal and political altruism to fulfill our God-given opportunity for democratic leadership in a world whose common man asks only for a realistic Atlantic Charter.

Our schools face such an opportunity, that, through a truly educated America, the vision of one faith, one people, one nation, one world "may not perish from this earth." For these principles our schools must battle as valiantly in a yet-unborn but already jeopardized peace as their former students are now fighting on the world-covering battlefield of this present war.

THE CHURCH BOARD'S TASK

In each of the three phases of educational administration—its content, its facilities, and its distribution—the church board of education must discharge a complex and significant obligation. And this much it *can* do.

In the realm of the content of education, the church board of education has a threefold responsibility.

First, it must provide leadership to its schools, in their effort to restudy their goals—the values in life which motivate decision and action. The church college must define anew, with heretofore unattained clarity, the kind of young American needed to make world peace a reality. The college will seek an American who will assume his proper place in community life. It will seek an American who will give his life, if need be, for political, social and economic control and direction of this nation "by the people, for the people and of the people," and who will *not* stand aside, impotent and disinterested, allowing a favored few, through a gang, a party, a union or a board of directors, to take over to satisfy their own desires.

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Second, the church board of education must encourage the schools to survey the extent to which the curricula offered actually meet these objectives. Then, through even more astute leadership, it must aid them to do something about the discovered shortcomings and weaknesses. Surveys by educational experts of groups of these schools, after the pattern of the now famous Lutheran survey of 1928, the Methodist survey of 1932 and the Southern Presbyterian survey of 1942 ought to be forthcoming. Self-surveys by the faculty of each Christian college of its educational program and of the religious life and influence on its campus, must become the continuing joint obligation of the church board of education and of the boards of trustees of these schools.

Third, the church board of education is in duty bound to encourage and perhaps to provide opportunity for the interchange and the pooling of ideas among the leaders on its several campuses, engaged in reaching similar goals and vested with similar responsibilities. Presidents of schools in many denominations now convene, but do the deans of instruction, the public relations directors, the business managers, the men and women responsible for the religious life on the campus have adequate opportunities to realize their common problems and needs and for the building of that sense of interdependence which affiliation with the church board of education and devotion to the Christian cause should engender?

In the realm of the facilities of education, the church board of education has also a threefold responsibility—first, in planning these facilities—the personnel, the equipment used by it and the plant that houses it; second, in discovering ways and means to pay for the facilities of education; and third, in the study of possibilities of cooperation among schools of one denomination and among schools of many denominations in a given area, to strengthen their programs and to prevent needless waste and duplication.

Leadership in finding competent officers and teachers for a school is not uncommon in the work of most boards of education. However, registers or placement services should be far more efficient. University pastors and student counselors should be encouraged to register university graduate students in the place-

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ment bureau of the board of education of the students' own denominations.

The proposal of Dr. Donald Cowling's committee of the Association of American Colleges, to aid in the graduate training of young people devoted to the career of college teaching, is an opportunity in point.

Our falling birth rate, the falling percentage of high school graduates who enroll in college, and the falling percentage of enrollees who continue in school, coupled with the inevitably disappointing number of service men who enter the smaller denominational institutions, will refocus the attention of the responsible church board of education upon the support of its affiliated schools. Leadership in budgetary procedures will assume even greater urgency as the income from endowments decreases with the ever-increasing tax burden.

The great Sesquicentennial Campaign of the Presbyterian Church, U.S.A., and the present New Development Program of Northern Baptists are examples of workable schemes of leadership in providing the support for denominational institutions. The Student Loan Fund of the Methodist Church is an outstanding example of another form of support by a Church Board of Education.

Dr. Arthur J. Klein, in his 1938 study of cooperation and coordination in higher education, considers the church board of education to be in an enviable position to encourage such co-operation. He listed twenty-nine types of cooperative endeavor which well might become the basis of study by each of the church boards of education. Exchange and sharing of professors, co-operation in recruiting students and in fund raising campaigns, specialization in educational programs, in institutional development of physical facilities, the cooperative sponsoring of special programs in fine arts, music, drama and lectures, the pooling of students and facilities in field training courses, cooperation in building and in the specialization of the work of libraries are only a few of these opportunities.

In the realm of selling the services of our educational institutions, the church board of education must face its responsibility for popularizing higher education in its churches. Statesmen

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alone cannot settle the problems of social unrest, of economic disruption, of world insecurity. Every American must understand the bases for these disorders and of their cures; yet only fifteen per cent of the eighteen to twenty-one year old group in America avail themselves of college opportunity. This situation demands of us much broader spread of higher education. The percentages in our various church memberships are not sufficiently above this figure to give us any reassurance that we are educating a Christian leadership for the great problems of the peace ahead. The church board of education may well provide leadership for organized student recruitment among the youth of its churches and the graduates of its local high schools. It may, also, have an obligation to its schools in the form of leadership running the whole gamut of public relations.

These are some of the problems which face the church board of education and some of the acts which it ought to perform, all of which it can perform.

The church board of education need not look to peace time through the dim eyes of an outmoded superannuate of an age which has passed it by. The church board of education has only to awaken to its God-given responsibility to its own youth to find opportunities of action which will revitalize its relationship to the field of American higher education.

Should All College Students Study the Bible?

BY EDGAR H. EVANS*

LIBERAL writer Walter Lippman says that the present type of higher learning is responsible for "the catastrophe which has befallen our civilization";¹ while theologian Professor W. Norman Pittenger believes such learning "has become confused and purposeless."² Their statements indicate that there is a glaring defect in the courses of college and university instruction, which comes, it is being realized, from an inadequate provision for spiritual and religious elements in the curriculum.

IGNORANCE OF THE BIBLE

"Why is the Twenty-Third Psalm called the Lord's Prayer?" was asked by a student in a study group of University freshmen and sophomores. A senior in another institution, during a discussion on religion, said, "I know nothing about religion. I've been taught about science, literature, history and so on at this college, but nothing about religion." Wrote a college president: "The ignorance of the English Bible now prevalent is shocking." The significance of these incidents and of many others like them is that, so far as the curriculum is concerned, the Bible is a closed book to over 90 per cent of the students of over half the colleges. What are some of the facts?

SURVEY OF BIBLE AND RELIGIOUS COLLEGE COURSES

A few years ago the Council of Church Boards of Education, now representing twenty-five denominations, made the most com-

* Mr. Evans is a graduate of Wabash College and a member of its Board of Trustees. Prominent in state and national Presbyterian councils, he has been interested for many years in the curricula of church-related colleges, especially in their offerings in the Department of Bible. This article presents a challenge to all members of boards of directors/trustees of colleges, who are anxious to make a constructive contribution to national welfare and development.

¹ Education without Culture, *The Commonwealth*, January 17, 1941.

² Religion and the College, *Christian Century*, February 16, 1944.

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prehensive survey on record regarding the teaching of Bible and Religion in 768 of the four-year colleges and universities in the nation. It was found that

- (a) 152 institutions did not offer any Biblical courses and thus deprived over 130,000 students annually of even a chance to secure a fair knowledge of the Bible;
- (b) 205 institutions, half being state-supported, offered such courses but they were merely optional; and
- (c) 411 institutions required such courses for graduation, 112 of them being Catholic and 299 Protestant or independent.

For our present purpose, we are concerned particularly with the fact that while almost all Protestant and independent colleges and universities once had such required courses, there finally came to be over 100, including some of the oldest and largest institutions, that did not have them.

DECLINE OF RELIGION IN EDUCATION

Higher education has been content to pile up information without correlating it to a central purpose. Some say that philosophy furnishes such a purpose. But philosophy is only a method of fact analysis and not a purpose in itself. All information should be related to man's origin, existence and destiny and to his Maker. Only religion encompasses that. But much of the educational process has been opposed to Biblical and religious instruction, which first was neglected, then denied as to its desirability. Why this has come about well may be asked.

Dr. Roscoe Pound, eminent Dean of the Harvard Law School, has been "worried for many years about the neglect of the Bible and religion" because "those who claim to be in the vanguard of thinking" . . . have a "general acceptance of a give-it-up philosophy . . . of government and law in university and college teaching today," which derives from Marxian, Freudian and other German philosophies. These persons hold: "that it is unscientific to have opinions about right and wrong, . . . and that whatever is done officially is law, no matter how it is done." The pattern of education, as laid down by some leaders of American thought, is based on German philosophies which were greatly in vogue beginning seventy years ago.

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In a preface to "The Edge of the Abyss," by Alfred Noyes, the editor of *Fortune* wrote: "Survivors" of the ideological struggle like Alfred Noyes . . . "cannot be conciliated or defeated because nothing can change their conviction that a Godless civilization can result only in an inhuman world." In the article immediately following, Noyes states: ". . . an immense part of the modern world, for quite inadequate reasons and under the guidance of incompetent pseudo-intellectuals, has lost its religion, . . . It is only in the religion of Christendom that we find those reserves of true philosophic thought and at the same time the emotional fervor capable of delivering a complete answer to the disintegrating processes of materialistic thought in the modern world. Unless that answer is given there is no hope for humanity."³

ATTITUDE OF EDUCATORS

A committee of the faculty of one college voiced as its opinion: "A truly religious man is made, we admit, not by any indoctrination, no matter how generalized and fundamental, in the tenets of organized Christianity, but by broad information, the practise of straight thinking and the courage to contend for convictions. We conceive, to put it another way, that the kind of religion desired is the emotional set or tone, resulting from a complex and extensive intellectual training." There is an element of truth in part of this expression: viz., repeated statements of doctrine will not alone make a man religious. However, when accompanied by a sympathetic knowledge of the Bible, particularly in its moral teaching, such repetition will go a long way toward developing devout and intelligent religious convictions. On the other hand no amount of "broad information, straight thinking and courage," that does not draw on the Bible, can make a man religious.

Some colleges feel they have a required course in Bible when they have a "required field" which includes Bible or philosophy. This is contradictory. No one would think of having a required field consisting of "science or mathematics" and regarding that as a required course in either. A course cannot be both required

³ *Fortune*, October, 1942, page 125.

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and elective. Instruction in the Bible is either required or it is not. In the latter case the pressure of other departments for the student's time, the desire of many students for "bread and butter" courses and their ignorance about what constitute essential courses results in a small per cent of students who take Bible.

THE RECOVERY OF RELIGION

On the other hand, Dr. Felix Morley, President of Haverford College, wrote, "In its essential service of character-building the college must therefore admit . . . allegiance to some higher authority than the State. . . . If the institution ceases to be formally church-related, it should the more strongly emphasize its interest in Christianity, with the teachings of Christ implicit as well as explicit in its curriculum."⁴

James Truslow Adams thinks that "to clear the muddle in which our education is at present, we shall obviously have to define our values. Unless we can agree on what the values of life are, we clearly can have no goal in education."⁵

Thereupon, President Hutchins, of Chicago University, said: "The . . . reformation for which the world awaits, depends, then, upon true and deeply held convictions about the nature of man, the ends of life, the purposes of the state and the order of goods. . . . This means that we must reconstruct education delivering it to virtue and intelligence."⁶ More recently he wrote: "Professor Whitehead has said that philosophy, science and religion express three factors belonging to the perfection of human nature; they can be studied apart but must be lived together. . . . But my fellow travellers and I go further than Mr. Whitehead. We hold that because philosophy, science and religion must be lived together, they must be studied together. . . . We insist that the student . . . must live these three factors together as a student and begin, as a student, their integration in his own life."⁷ Could here be any stronger argument for regarding religion as on a parity with the other two subjects and thus being one of the courses required for a liberal education?

⁴ *Saturday Evening Post*, Oct. 16, 1943.

⁵ Epilogue to *Epic of America*, p. 407.

⁶ *Education for Freedom*, Louisiana State University Press.

⁷ *Christian Century*, November 15, 1944, p. 1316.

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Walter Lippman stated: "Modern education rejects and excludes from the curriculum of necessary studies the whole religious tradition of the West. . . . By separating education from the classical religious tradition, the school cannot train the pupil to look upon himself as an inviolable person because he is made in the image of God. . . . The teacher has no subject matter that even pretends to deal with the elementary and universal issues of human destiny."⁸

Dr. Thomas Gates, President of the University of Pennsylvania, declared: "Many an educator is like a builder who orders work ahead at full speed while the fires are going out under his boilers. Learning without religion, which is the mainspring of growth and character, tends too often to produce a clever, hard, self-seeking kind of success, which, if it becomes widespread enough, leads to the total collapse of culture and humanity in the state, and the undermining of civilization."⁹

FAILURE OF THE ELECTIVE SYSTEM

What Dr. Gates and apparently many others do not realize, however, is that it is the failure of many colleges to require courses in Bible, which is responsible for the criticism that colleges and students are indifferent to religion. Those colleges that have the requirement are not the ones that are criticized. Primarily, it is those which could legally install required courses and do not, which are responsible for the situation. To be sure, some of the criticism is due to those state or secular institutions that are not interested in religious instruction. Incidentally, this is a problem for state-supported universities to solve rather than to neglect, as is generally the case.

The elective system is the greatest failure in the educational world today, so far as enlisting the interest in religion, of the great body of students, is concerned. In a survey of 62 Protestant colleges that did not have required courses in Bible, 37 reported that on an average 10.6 per cent of the students took the optional courses. The remaining 16 colleges reported an average of 44.1 per cent of students taking religious courses,

⁸ Education Without Culture, *The Commonwealth*, Jan. 17, 1941.

⁹ The Presbyterian "Does the Church Want the Christian College," by Rev. Frank F. Warren.

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but some of the latter reports were manifestly incorrect. It is evident that there is much ignorance as to how many students are taking optional courses. It is known, however, that whenever science, mathematics, language, etc., are required and religion, or any other course, is optional, the number of students taking the optional course is always small. Of the total enrollment in each of two colleges, one large and one small, the percentage of students taking optional courses in one semester, was *only three-fourths of one per cent*. At the same time, in 411 colleges, *all the students* took the required courses.

Of the Protestant and independent colleges that did not have required courses, nearly one-half never had them and the remainder, numbering 57, had dropped the requirement. There were 14 independent colleges and 43 Protestant colleges that had dropped the requirement. Of the latter, 13 were Congregational, 10 Methodist, 6 Baptist and from 1 to 3 each of Disciples, Protestant Episcopal, Presbyterian, Friends, Church of the Brethren, Evangelical Reformed, and Lutheran colleges.

What were the reasons of this loss of interest in such courses? Did students become poorer students? Did their morals deteriorate? Did they rebel against the requirement? Did the graduates make a poor showing in after life? Did they become less useful to their churches? None of these things is alleged in accounting for the change. The reasons given by this group of institutions are varied and are inconsequential or illogical. None of the alleged reasons constitutes an adequate valid reason for adopting so far-reaching a decision as dropping required Biblical courses. Surely those persons who contributed to the founding, building up, and maintaining of these institutions as Christian bodies, were entitled to some consideration before their ideals of education were discarded.

ACCOMPLISHMENTS OF REQUIRED COURSES

But enough on the negative side. What are the accomplishments of required Biblical courses? The first result is that all the students are exposed to the Christian pattern of thought and life. Then they are made acquainted with the Bible, its lofty philosophy of life, the grandeur of its expression, the definiteness

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of its ethics, the breadth of its influence on literature, music, social science and the rest of the cultural attainments of civilization. Without such required courses only a few of the students get the benefit of all this. Do they need it? President McAfee, of Wellesley College, in the *Atlantic Monthly*, February, 1942, says that over 98 per cent of her students have had some church affiliation before coming to college, but that almost the same proportion "are essentially ignorant of the history and literature of the religious tradition to which they claim allegiance." Therefore, Wellesley College requires courses in Bible.

What is the reaction of students to required Bible courses? And what are the results? The interesting fact is that in a study of 201 colleges that had required Bible courses, it was found that very few students in any of the colleges objected to them, and most of those changed their minds after the courses had been taken. Presidents and teachers stated that the courses were of great "aid in placing religion as a fact and factor in human history, in acquainting students with a great literature, in developing a sense of values, and giving a background for all modern culture." Furthermore, students testified that their thoughts had been deepened and broadened; that they had formed a better philosophy of life, a larger outlook in other fields, a better appreciation of the Bible's literature, etc., etc.

ATTITUDE OF PUBLIC

In these war times, when many men are facing the issues of life and death as never before, there is little opposition among them as to the need of a knowledge of the Bible. Church organizations, when the matter is presented, are spontaneous in their recognition of the seriousness of the problem, both to the church and the college, and are demanding that the Bible be restored to its proper place in the curriculum. The attitude of the educated public toward required Biblical courses in college is illuminating. As determined through considerable correspondence, home makers, educators, college presidents, businessmen, bankers, ministers, doctors and lawyers, almost unanimously, have expressed approval of required Biblical courses. The following excerpts from letters of a few persons are typical of opinions expressed by many others:

SHOULD STUDENTS STUDY THE BIBLE?

Prof. J. L. Leonard, University of Southern California:

I always consider a required course I had as a Senior, relating to the Bible, one of my outstanding recollections of my varied curriculum.

Dr. Charles Clayton Morrison, Editor, *The Christian Century*:

You ask whether I am now ready to stand for required courses in general education in the subject of religion. I certainly have no other conception of the place of religion in general education than to put it on the same level with history and literature and science and all the other subjects in the curriculum.

Dr. Arthur H. Compton, University of Chicago:

There is no question in my mind but that . . . some form of religious instruction . . . should definitely be included as a part of a course in liberal arts instruction. . . . That such religious instruction should include study in the Bible goes without saying.

Will H. Hays, President Motion Picture Producers & Distributors of America, Inc., New York City:

You put your finger on one sore spot when you say that in many colleges there is a great tendency to treat religious courses as a minor cultural, moral and academic matter.

Dr. J. Harry Cotton, President McCormick Theological Seminary, Chicago:

From the point of view of a purely cultural thing, a knowledge of the Bible is indispensable. No one can understand our own literary and cultural heritage without knowing the Bible, simply because the Bible has played so very important a part in the heart and life of the Anglo-Saxon peoples.

Dr. C. L. Rudesill, M.D., Indianapolis, Indiana:

For many years, I have felt that an education, which lacks the fundamental teachings of the Bible, is woefully inadequate. Your argument that instruction in the Bible in college has an educational as well as a moral and religious value, cannot be denied by the most radical agnostic.

Dr. Roy L. Smith, Editor, *The Christian Advocate*:

It is my firm conviction that no young person's education is complete until he has been given a working knowledge of the Bible, and that any college which gives him a diploma

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without giving him such an understanding of the Scriptures has defrauded him. To be ignorant of the great central facts of Biblical lore is as serious a loss as to be ignorant of the great central facts of philosophy. The inexperience of youth does not equip them to make an intelligent choice of some matters; those must be chosen for them by experienced elders, and in my opinion a good introductory course in the Bible should be a required course in every college and university, and for a Christian college to fail to make such a course required is to fail in a sacred trust, it seems to me.

WHAT SHOULD BE DONE?

The consideration now comes as to what ought to be done about it, and what can be done. In answering that, it should be borne in mind that the student body of each of the colleges contains persons from many denominations. It is manifest that if the churches are to be properly supported and manned in the future it must be done largely by those whose allegiance to the Bible has been not only *not* thwarted but has been built up both in the classroom by profound intellectual instruction and on the campus and in available churches by opportunities for inspirational worship. The churches are warranted, therefore, in saying, as they have said, in effect, to all non-state supported colleges, "It has been conclusively shown that there is a great ignorance of the Bible among students, and that required instruction in the Bible is the best method of dispelling that ignorance. We want our children to get that instruction."

There is a wide acceptance of the idea that our democracy is the product of the Christian religion and yet, apparently, some colleges care so little about developing the true spirit of democracy that they reduce the teaching of the Bible to an inferior position.

The academic forces to which such a request will go consist of three factors: faculty, administration, and trustees. A very few faculties might propose the establishment of required Biblical courses. Those that have been opposed will doubtless show, as has been the case, that they are good sports and will heartily join in what the other factors decide. The administration, consisting of the president and the deans, has a broader outlook on life and educational programs. They will be more favorable to requiring Biblical instruction. Practically all alumni, who have

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had required Biblical courses, approve of them. But, in most cases, it will depend on the trustees to make the decision as to how their institutions are to be run. It is their responsibility. They cannot, in good faith, rid themselves of it. There are few non-tax-supported schools of higher education which were not founded and developed on the theory that instruction in the Bible and the Christian religion is the paramount factor in a liberal arts college. It is the peculiar province of the trustees to recover this policy where it has been lost or neglected, and to terminate the present secular policy. Many boards of trustees are negligent in their study on this matter, possibly because they are unaware of the distance to which their schools have drifted, or they are over influenced by the other academic elements. They do not realize their obligation to graduate adequately educated alumni who can be of the greatest value to themselves, the Church and the State. If church-related or even independent colleges are to justify and continue their existence, they must put themselves squarely on the side of a really liberal course of instruction which gives to all their students both an academic knowledge of the Bible and a practical devotion to its teachings.

The Redirection of Education in the Light of War Experience

By WILLIAM BETZ*

TWO VIEWS OF EDUCATION

HERE are two rather different ways of looking at the present educational situation. The first gives us what may be called the "glory view." It is based on such factors as the amazing growth of our enrollment figures, the vast expansion and improvement of the school plant, and the ever-increasing adaptation of the educational machinery to the needs of our diversified population. Just before the war, about 25,000,000 children and young people were enrolled in our public schools, and there were 1,500,000 students in our colleges. In 1890, only 3.8 per cent of all youth of secondary school age were enrolled in the public schools. Shortly after the first World War the enrollment was 28 per cent; in 1940 it had risen to approximately 68 per cent. In 1900, there were approximately 700,000 pupils in all types of secondary schools; today there are more than 6,500,000. Such a nationwide program in education is without a parallel in history. The vision of men like Thomas Jefferson, that of *universal public education*, has been realized in America more nearly than anywhere else on this globe. So general has become our unquestioning faith in this vision that education of the type developed here has been called the "religion of America."

This is a true picture and it should evoke feelings of intense satisfaction and gratitude. But dreams of such enormous scope have a way of leaving a residuum of unfulfilled hopes. There is usually a considerable gap between prophecy and perform-

* The author, a teacher of long experience in the schools of Rochester, New York, has for years given much of his time to the training of teachers. He has been a member of important commissions and a president of the National Council of Teachers of Mathematics, and now a member of the Council's Post-War Policy Commission. His publications include well-known textbooks, such as *Algebra for Today*, as well as numerous monographs and articles on mathematical and educational themes.

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ance, because of the unavoidable imperfection of all human plans and agencies.

And so, there is a *second* view of American education, equally true, which is concerned with the unrealized elements of our program. The war is forcing us to face these negative factors with candor and without evasion, if only in the interest of national defense. National organizations are considering it a patriotic duty to bring them to the attention of the general public.

This second picture, to which we now turn, involves the *shadows* of the first picture. They attract our attention largely because of the great success already achieved. Hence they should not induce a sense of failure. On the contrary, they should release a great resolve to carry on more effectively than in the past, and to remove flaws from the educational structure that can and must be corrected. A distinguished school executive, at one time an excellent classroom teacher, commented with true insight and wisdom on our educational shortcomings when he said, "If American education seems to have failed, it is only because its task is unfinished." What is the nature of this "unfinished business"?

TAKING INVENTORY

A recent bulletin of the National Education Association is devoted to "the role of education in our future." It stresses the "power of Education" and the enormous importance of "planning for tomorrow." After speaking of the great and "indispensable contribution" our schools are making today, it turns to the problem of "human waste." Here are a few of the facts brought to our attention:

"At least 600,000 men have been rejected by the armed forces for illiteracy. . . . Selective Service reported in July, 1944, that 5,000,000 of the 22,000,000 registrants between eighteen and thirty-seven 'are not physically fit to assume their responsibilities as citizens in war.' . . . Of the adults twenty-five years of age or over, 3,000,000 have never gone to school at all; 13 per cent have not completed the fourth grade; 56 per cent have only an eighth grade education, or less; 75 per cent have not completed high school."

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The bulletin tells us that America cannot afford to permit these conditions to continue, and outlines some of the corrective measures that should be taken at once.

Now, what about the "shortages" that have been noted on a wide educational front?

Commenting on the *reading* situation, a report prepared by an important committee states that perhaps nearly half of our adult population do not have a reading ability that is sufficient to provide them a basis for thinking independently on many matters of importance.¹

Again, by this time, even the man on the street knows that *mathematics*, together with science, is the sharpest weapon of modern warfare. But when the war came upon us almost overnight, that weapon was in a state of chronic disrepair. The long crusade against mathematics had almost achieved its goal. Arithmetic was being "stepped up" or postponed. The majority of our states no longer required a single hour of mathematics for graduation from high school. And so, teachers of mathematics were *not* surprised in the least when the military authorities soon discovered a state of alarming mathematical ignorance.

Thus, in a now famous letter, written shortly after Pearl Harbor, Admiral Nimitz released some facts bearing on this point. To quote:

"A carefully prepared selective examination was given to 4,200 entering freshmen at 27 of the leading universities and colleges of the United States. *Sixty-eight per cent of the men taking this examination were unable to pass the arithmetical reasoning test. Sixty-two per cent failed the whole test, which included also arithmetical combinations, vocabulary, and spatial relations.* . . . This same lack of fundamental education presented and continues to present a major obstacle in the selection and training of midshipmen for commissioning as ensigns, V-7. *Of 3,000 applicants—all college graduates—some 3,000 had to be rejected because they had had no mathematics or insufficient mathematics at college nor had they ever taken plane trigonometry.*"

¹ See, *Liberal Education Re-examined, its Role in a Democracy*, by a committee appointed by the American Council of Learned Societies, p. 84, Harper and Brothers, 1943.

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Prominent school people reacted to these and similar findings in a peculiar manner. It was merely another case of unavoidable "forgetting," many of them hastened to explain. A snappy "refresher course" was declared to be the simple and sufficient remedy for these mathematical troubles. Others announced, with an air of indignation, that it was absurd to expect everybody, at a moment's notice, to know all about "higher mathematics," which in normal times only a few technicians really "needed."

Unfortunately, neither of these convenient explanations turned out to be tenable, as further Selective Service tests speedily proved. When only one inductee in three can select the correct answer from four suggested answers for " $7-5\frac{3}{4}$ "; when only one inductee out of four can select the correct answer for the question, "5 is 20 per cent of what number?"; and when only one in four can select the correct answer for ".32 divided by .64";—it is a case neither of "forgetting" nor of "higher mathematics." Instead, as nationally known testing experts have pointed out, it is a case of *not understanding even the rudiments* that by universal consent have long been assigned to the middle and upper grades of our elementary schools. At enormous cost, and under great pressure, the military authorities were therefore obliged to improvise a mathematical training program reaching down as far as the level of the primary grades.

Nevertheless, it has been argued by educational "modernists," often with much feeling, that all these criticisms are completely "beside the point." The school of today, they say in effect, is not greatly interested in "mere facts," in "technical details," in looking at the "hoary past." Instead, it concentrates on "social living in a democracy," on "immediate needs and interests," on training that is "functional."

In other words, the war situation has served to bring us face to face, and in no uncertain fashion, with our conflicting philosophies of education.

LOOKING AT THE FOUNDATIONS

It would take many pages to present even a brief analysis of the great struggle which has been going on for years at the

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very center of education. However, since exhaustive discussions of this conflict are readily available, it would be superfluous to offer at this point more than a summary of the basic issues.

Years ago, in his Inglis lecture on *The Way Out of Educational Confusion*, our greatest living philosopher and educational writer told us that the confusion for which he then tried to find a remedy "is due ultimately to aimlessness."² Precisely, but what caused that aimlessness?

In a recent article, Professor Dewey—still writing vigorously at the age of 85—refers again to the same theme, and in unmistakable language. To quote: "We agree that we are uncertain as to where we are going and where we want to go, and why we are doing what we do."³

Could any one have diagnosed the main source of our troubles more clearly, more succinctly, and more authoritatively?

Now, it is certainly not within the province of this paper to inveigh against the tremendous lifework of so eminent a thinker. That would be utterly foolish. Nevertheless, can there be any reasonable doubt that for more than a generation "Deweyism" has been our basic educational philosophy? And it can hardly be disputed that a large portion of our educational chaos is due to the *uncritical enthronement* of this philosophy, with its almost inextricable mixture of truth and error, its pragmatic approach and emphasis, its peculiar theory of knowledge and intelligence, its naturalism and experimentalism, its glorification of the "scientific method," its rejection of "supernaturalism," and so on.

Thus, much of our experimentalism has been ill-considered and poorly controlled. It has been forgotten that education is a one-way road. If cardinal mistakes are made in Johnny's education, it is virtually impossible to correct them. Children should never be treated as guinea pigs in the interest of somebody's educational hobby or pet theory. It is really a record of a state of anarchy when we are told on good authority that "more than 1,500 social aims of the study of English, more than 300 aims of arithmetic in the first six grades, and more than 800 generalized aims in the

² Dewey, John, *The Way Out of Educational Confusion*, Inglis Lecture, p. 40, Harvard University Press, Cambridge, 1931.

³ From "Challenge to Liberal Thought," by John Dewey, in *Fortune*, August, 1944, p. 155.

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social studies have been listed" in reports on current courses of study.⁴

Second only to Deweyism as a potent factor of confusion is the set of doctrines espoused mainly by the Kilpatrick school, with its strong accent on "rapid social change," on "emerging" curricula, on "child purposing," on "individual needs and interests," and its abhorrence of "set-out-to-be learned" lessons and hence of tested race experience.

The elements of truth in this position are completely overshadowed by the wave of reckless individualism which it has released and encouraged. Thus, largely because of this kind of "philosophy," a veritable orgy of curriculum revision has swept the country, with spectacular results. "Every town and hamlet has felt the urge to create its own streamlined curricula, in accordance with the latest recipes." By this time, more than 85,000 courses of study have been assembled at the curriculum laboratory of Teachers College. The most recent development, described as the "core curriculum," is the very opposite of what that term seems to imply. In spite of our war experience, Professor Kilpatrick has issued the following pronouncement concerning the program of our elementary schools:

"If the pupils of this age are to live, we can say, apparently at once: *there should be no separate subjects to learn*, people don't live that way. *There should be few if any assignments as such to learn . . .* people don't live that way. . . . *There should be no fixed-in-advance curriculum*, life does not so come."⁵

If this trend goes on unchecked, as Walter Lippmann has forcibly reminded us, there will soon be a complete fragmentation of our American culture, during a crisis which calls desperately for national coherence and unity.⁶

A third factor in this story of confusion is really a corollary of the first two. It is the movement known as "functionalism," an outgrowth of pragmatic instrumentalism. Its radical emphasis on *direct* experience, on practical utility, on vocationalism has had devastating consequences. In the hands of extremists,

⁴ See Knight, Edgar W., *Progress and Educational Perspective*, p. 126, The Macmillan Company, 1942.

⁵ *Bulletin, Association of American Colleges*, March, 1943, pp. 37 ff.

⁶ See Lippmann, Walter, "Education vs. Western Civilization," in *The American Scholar*, Spring 1941, Vol. 10, No. 2.

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it has been directed against the very heart of liberal education, against the humanities, against all cultural considerations. Its ideal seems to be the practical technician, the mechanical robot—the exact type of education we are fighting in the totalitarian despotisms.

This picture would be decidedly incomplete without a reference to our conflicting psychologies of learning. In its eager desire to become "scientific," psychology proceeded to let laboratory animals point out the *real* "laws of learning." Such "traditional" concepts as the "soul," or "consciousness" and "mind," became unnecessary and hence useless impediments. "Stimulus-response" interpretations reduced the learning process to one of mechanical conditioning. Opposing schools of thought are still having a hard time in asserting themselves.

The measurement movement in education added its full quota of confusion. It gave us the IQ, a dubious because inadequate index of children's capacities, as well as a false determinism and a mechanical evaluation of educational results. Machine-scored tests are merely symbolic of this era of all-around standardization, the very antithesis of "individual needs and interests."

The harrassed administrator, driven hither and yon by constantly quarreling pressure groups and by novelties emanating from high places, has found it next to impossible to steer a straight course. As a result, many of our school systems have been teetering helplessly between stagnation and a welter of progressivism.

Finally, is it astonishing that the teachers, likewise, have become badly confused? They, too, have been wondering "where we are going and where we want to go." Many of them, bored or amused by the endless march of "new demands," new slogans, and magic formulas, have stopped reading new books on "education," even the important ones. They have lost faith in the theorists who, at a safe distance from the classroom, know all the right answers,—changed every few months.

CAN WE FIND OUR WAY OUT OF EDUCATIONAL CONFUSION?

Fortunately, there is a rapidly growing feeling that the post-war era, with its air-age economy, its planetary society, and its

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stupendous problems of reorganization, will demand a very definite redirection of our educational theories and policies. We cannot continue on our course of *laissez faire* individualism without jeopardizing the great mission of America in the world of tomorrow. Only a united people, intelligent, efficient, and adaptable, as well as sympathetic and altruistic, can assist in bringing healing to a war-torn humanity. What are some of the steps that will help to lead us out of confusion and into the light of a better day?

1. *We must learn to be definite.* To reduce and avoid the "human waste" of which the National Education Association speaks so emphatically, we must stop quibbling about non-essentials and agree on certain *basic* things in education. If we decide to attack that problem with honesty and determination, it should not prove to be an insuperable task. Thus, the Policy Commission of the National Council of Teachers of Mathematics has prepared a "check list of functional competence" in the field of elementary mathematics. A similar procedure could be followed in all the other important educational areas. If that is "fundamentalism," then—in the name of Heaven—*let us have it!* A world which is so badly in need of extensive repair cannot be rebuilt by a generation reared in educational chaos.

2. *We must insist on standards.* There is a considerable difference between reasonable standards of achievement in education and the mechanical standardization of industry. The distinction is that education recognizes *no upper limit of excellence*. When the Armed Forces prescribe certain standards of equipment and of performance, they are not trying to make all men alike. But without such standards there would be "no safety in numbers," whether of men or of guns and tanks and ships.

In the same way, education should not ignore or forget its "*Ten Commandments*" of *basic literacy*. They are concerned with the pupil's ability to speak, read, and write the English language with understanding and reasonable fluency; the ability to make ordinary computations with skill and promptness; the ability to understand and react adequately to his physical and social environment; and his ability to "share intelligently and appreciatively in the fine and useful arts." Here, too, we must

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have standards of attainment. For a citizen who is illiterate in some or all of these areas cannot function as he should either in his personal life or in the affairs of the community and the nation.

3. *We must recognize the "primacy of spiritual values."* Our religious leaders have long pointed out to us the "missing link" in education. And the war situation is fairly shouting at us, "What are you going to do about it?"

This desperate war is being fought, we are convinced, for certain *ideals*—such as the "four freedoms"—for the triumph of international righteousness, for human decency, for the brotherhood of man. Whence do these ideals come? Certainly not from naturalism or experimentalism, or from the "scientific method."

It would be absurd to question the enormous role of science in making possible the conquest of *external* nature. Science created the machine, brought on the Industrial Revolution, and now is carrying us into the "air age." Its achievements have been fairylike, and its record as a servant of mankind is an inspiring one.

But why this war? It came upon us because the rulers of nations once great, in a mad race for power and economic advantage, had forgotten that man does not live by bread alone. They had forgotten the *soul* of man, and hence all that makes life worth living.

The "scientific method" as such, with its neutral, objective attitude, has contributed nothing to the conquest of selfishness, brutality, and animalism. It has had nothing to say about "*ultimate values*," about meanings and ethical choices. It has given us a world of "pointer readings," a world devoid of color and sound, and without emotion, aspiration, and *purpose*. But a world of pointer readings is *not* the true abode of man.⁷

When education subscribed to pragmatic instrumentalism and its deification of the "scientific method," it also endorsed a rejec-

⁷ The aloofness of science from cultural and spiritual considerations, and its essential incompetence in these areas, is discussed with admirable clearness in Professor William M. Dixon's article on "Civilization and the Arts," reprinted in *The Humanities after the War*, Princeton University Press, 1944. Of great significance, also, in this connection, is Archibald MacLeish's passionate "declaration" in his monograph *The Irresponsibles*, New York, 1940.

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tion of the "eternal verities." For it is a fixed principle of pragmatism that "there are no fixed principles."⁸ We have paid a big price for this aberration. But ironically enough, that position—announced so boldly at the turn of the century—is rapidly being made obsolete by the forward march of science itself. Contemporary men of science frankly admit that science cannot even start out without certain prior beliefs or assumptions.⁹ In other words, science is not a purely *inductive* domain. Again, some of the major scientific developments of recent years have stressed the concepts of relativity and probability. Now, as mathematically trained thinkers have reminded us, it is next to impossible, on the basis of probability alone, of pure chance, to expect a mad whirl of electrons to eventuate in an ordered universe; nor could millions of genes somehow "evolve" into a functioning organism; nor could the twelve billion neurons of the average human brain "accidentally" fall into line so as to form a "thinking machine."¹⁰

Thus it is that the very latest scientific research is causing old Platonic intuitions to come to life again. Sir James Jeans has said,

Today there is a wide measure of agreement, which on the physical side of science approaches almost to unanimity, that the stream of knowledge is heading towards a *non-mechanical reality*; the *universe begins to look more like a great thought than like a great machine.*¹¹

In his famous Gifford Lectures, the late Sir Arthur S. Eddington informed us as follows:

Our whole conception of the physical world has radically changed. . . . Recognizing that the physical world is entirely

⁸ A scholarly account of the pragmatic position, by a group of specialists in philosophy, is the one given in *Experience, Reason and Faith*, by Eugene G. Bewkes *et al.*, Harper and Brothers, 1940. See, especially, Chapter XXI.

⁹ A carefully documented and basically important study of the "rise and decline of scientific individualism" is presented in Nash, Arnold S., *The University and the Modern World*, The Macmillan Company, 1944.

¹⁰ See, for example, Montague, William P., *The Ways of Things*, p. 185, Prentice-Hall, 1940.

¹¹ Jeans, Sir James, *The Mysterious Universe*, p. 158, The Macmillan Company, 1930. See, also, the same author's *Physics and Philosophy*, pp. 200 ff., The Macmillan Company, 1943.

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abstract and without "actuality" apart from its linkage to consciousness, *we restore consciousness to the fundamental position* instead of representing it as an inessential complication occasionally found in the midst of inorganic nature at a late stage of evolutionary history. . . . The philosophic trend of modern scientific thought differs markedly from the views of thirty years ago.¹²

One of the greatest living exponents of exact science, Hermann Weyl, now in this country, asserts that "the *mental* character of the world we find before us is the *inescapable beginning* of all rational thought about physics."¹³

Such statements are still roundly ridiculed by incurable materialists and by the sworn enemies of "Platonism," but they cannot be ignored. For it is undeniably true that today prominent scientists are "not far from the Kingdom." In the language of Eddington, the new physics "gives strong grounds for an idealistic philosophy which is hospitable towards a spiritual religion."

The world's fatal illness can be healed only by a return to first principles, by a recognition of *spiritual* values, by faith in an "over-world." Such an anchorage is not subject to "rapid social change," nor is it moved by "time and tides." Education must restore that anchorage. More than fifty per cent of our young people today are growing up entirely without religious training of any sort. Perhaps there is some connection between that fact and the "human waste" suggested by our statistics of crime, of divorce and other acute social maladies. Once again, "can we afford to let such conditions continue?"

A FINAL WORD

We have presented two sharply contrasting pictures of education, a "glory view" and a "realistic" view. Both correspond to facts. If we have given much space to our shortcomings, it is because the present national crisis as well as the chaos of the world both demand the elimination of "human waste," in the interest of more effective service. We have therefore examined

¹² Eddington, A. S., *The Nature of the Physical World*, The Macmillan Company, 1929.

¹³ See Hocking, William E., *Science and the Idea of God*, Chapel Hill, 1944; also Weyl, Hermann, *The Open World*, Yale University Press, 1932.

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our educational "foundations" in order to locate the factors which are inhibiting the correction of our "trouble areas." Finally, some definite steps were suggested which would help us to "find our way out of educational confusion."

Education is a unitary process. It extends from the kindergarten to the university, and should encompass the entire life-span of each individual. If we have dwelled so largely on the elementary field, it is because a broader development of this theme would have exceeded the limitations of this paper—even if there had been competence to attempt it—and because the educational structure is only as sound as its foundation. "As are the nation's schools, so is the nation."

Not Christian Enough

BY M. J. MARTIN*

DURING the past quarter of a century, powerful forces have thrust themselves upon the human race, without much warning. These forces are clearly and definitely associated with advances made by modern scientific knowledge, and, in a sense, are as old as history; but in recent years their progress has been spectacular. One glance at the whole picture is sufficient to convince us that in spite of remarkable material progress, mankind does not seem to be much nearer to any final happy goal than before. Perhaps more than ever, the young man or woman of today finds it hard to maintain a positive outlook by which to meet the present materialistic world. It is clear, of course, that this situation will be accentuated in the post-war years.

As administrators and teachers in Christian institutions of higher education, I suggest that we ask ourselves, What are we now doing about it? What are we going to do about it in the years to come? Each year during the past decade, or more, I have heard a question of this type asked, and it may seem trite that I spend time now in repetition; but after all, we must admit that there is opportunity for improvement—not only opportunity, but literally a crying need for the inculcation of Christian ideals, especially among the leaders of society.

Dr. George Birkoff, one of the great scientists of our day, said recently, "It is well to remember that the world never has been an easy place in which to grow up and develop. Perhaps some day an effortless and painless Utopia may be obtained. But up to now," continues Dr. Birkoff, "there has been no achievement of successful or noble personality except by the hard way of trial and error, of long struggle and final accomplishment."

It may be that ours, too, as institutions of higher Christian education in America, have had to go through periods of trial and error, of struggle and accomplishment, in order that our objectives may now be set before us more clearly.

* Father Martin is President of Loras College, Iowa, and during the past year has been chairman of the West Central Area Conference of Church-Related Colleges, which held its annual meeting in Omaha, Nov. 15, 1944.

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In April, 1937, at a regional meeting of the Catholic colleges and universities of the Middle West, at Chicago, Dr. Robert M. Hutchins addressed the group. Among other things he said: "The trouble with you Catholic colleges is that you are not Catholic enough. You have taken what is worst in the secular colleges and discarded what was best in your own." Dr. Hutchins referred, of course, to the lessening of the Christian influence and the creeping of the paganism of the world into our Church colleges. Now I wonder if that reminder could not be made more comprehensive so that we might say, "Christian colleges are not Christian enough," and that all, or many of us have taken what is worst in secular education and discarded what is best in our own. I dare say that most of the Christian colleges represented here were founded purely as denominational groups. In their origins and in the initial objectives set up by their founders, religion played a very important part; hence, it is well that we should examine ourselves occasionally, to ascertain how well we are executing our founders' objectives; otherwise, unfortunately, we may discover we have drifted far away from them.

Recently, the School of Religion at the University of Iowa published the results of a survey made by Dr. M. Willard Lampe and Dr. Edward Blakeman, on "Religious Education in Iowa Institutions of Higher Learning." In many ways it was revealing. Only thirteen of the twenty colleges, universities, and junior colleges included in the study required courses in Religion for graduation, and the median number of hours required was six.

According to the figures (and this may include multiple counting), about one-fourth of the students were taking some courses in Religion. It is interesting and encouraging to note, however, that in the tax-supported schools, where Religion is not required, only six per cent of the student body took courses in Religion, whereas, in church-related colleges, sixty-one per cent of the students carried some courses in Religion. The total school enrollment in the survey covered 6,009 students in church-related colleges and 12,839 in tax-supported schools.

One church denomination in the Middle West recently published a survey showing that its 1,000 congregations had lost more than 14,000 in attendance in the last four years. That denomina-

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nation maintains several colleges in the West Central area, and, wisely, it has determined to make its post-war educational planning along remedial lines, as revealed by these findings.

We might go on at length to the challenge that lies ahead. Our founders were concerned with clearing the forest and providing the physical accommodations for the training of future leaders, stressing explicitly the importance of their learning about the life and teachings of Christ. They struggled with the elements of nature; they endured tremendous hardships and made heroic sacrifices for their communities and the Nation. We must not forget that our very roots were planted by religious men and women, sometimes with blood and tears, but always they did it willingly and courageously because they felt they were sowing the seeds of Christian higher education in America.

Our test today is not the stormy trials endured by the early pioneers, but it is the onslaught of materialistic society and the cynicism of bewildered and somewhat disillusioned men. Christian education has withstood the test of war encouragingly well; but we must have clearly defined foresight in our plans for the future. If we do not prepare the leaders of tomorrow; if we do not send them forth wisely equipped to teach, to strengthen, and to guide men aright, leaders of an adverse type are bound to arise and much of what we have accomplished will be sacrificed.

Let us awaken to the objectives of our founders and revivify ourselves, in order that we may be a potent influence, not only in post-war education, but in every worthwhile phase of our American life.

Let our motto be, "*Instaurare omnia in Christo*"—to establish all things in Christ.

Is the Church College Bankrupt?

BY WILLIAM G. LAND*

EVERYONE who has hearkened to the discourses of college presidents has heard the oldest of their many refrains: "To carry on the work of this college, we need more money!" By the nature of his position, a college president believes that his institution is worth supporting. Those who do not support it apparently feel otherwise. State colleges, of course, never go bankrupt financially. Rolling the wrong political log merely leads to a change in administration. Privately supported colleges, on the other hand, though they sometimes play the sycophant for governmental largesse, depend primarily on people's faith in ideals.

Some few years ago, Chancellor Harry Woodburn Chase, of New York University, reviewing the survival of small colleges—particularly church colleges—through the depression, remarked that he was amazed at the persistence with which so many of them held on to life. Today again, during the hiatus between the withdrawal of Army and Navy training units and expected resumption of normal collegiate activity, church denominations are rallying splendidly to keep their colleges from closing. However, a visitor to some of these colleges might suspect that, rather than endeavoring to keep alive a superior kind of educational activity worthy of the name, certain groups are seeking to maintain their own pride in continuing an institution, even at a low educational level.

Of the 1426 institutions of higher learning, excluding professional schools, which are listed for 1945 by the U. S. Office of Education, 595 are controlled by some church organization. In addition, there are 304 privately controlled institutions, most of which have strong ties with the Church.

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A survey of Christian Higher Education, made in 1940, under the auspices of the Council of Church Boards of Education, indicates a total of 772 educational institutions, either church-supported or church-related, including both Catholic and Protestant institutions. These consisted of 551 colleges and universities, 189 junior colleges, and 32 teachers colleges and normal schools, not counting theological seminaries and training schools for religious workers. Some of these church colleges are doing good educational work; others are spreading their money and effort thin. "How much better," advised the late Frank W. Padelford of the Board of Education of the Northern Baptist Convention, "if the Church would content itself with conducting medium-sized colleges where education is supremely good, and where Christian teaching and influence are constantly apparent and determinative in the lives of its students!"

Church colleges are naturally most numerous in those parts of the country which have felt a collective impact of expanding population, educational idealism, and religious fervor. Of the 772 church colleges listed in the 1940 survey, 517 of them were in the 17 states which have twenty or more church colleges each:

Penn.	50	Calif.	29	Va.	22
Ill.	42	Iowa	29	Ga.	21
N. Car.	39	Mo.	28	Ky.	21
N. Y.	39	Tenn.	27	Mass.	21
Texas	39	Kan.	26	S. Car.	21
Ohio	38	Ind.	25		

In only four states—Arizona, Nevada, New Mexico, Wyoming—is Christian higher education not represented. Yet even in those areas where there are relatively few church colleges, there is no assurance of a healthy educational foundation merely because of small numbers.

To those charged with collegiate support it may be a salutary reminder that at least two church colleges which were ripe for bankruptcy—financial, educational, and spiritual—and which now receive no organized sectarian support are today in the forefront of collegiate educational experiment: Antioch College, at Yellow Springs, Ohio, and St. John's College, Annapolis, Maryland. One does not have to agree with the premises of their
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educational policies to admit that these colleges, in their respective ways, are striking examples of what can be accomplished by sincere pursuit of an educational ideal.

Why should not church colleges be as far-reaching in their thinking? Some are patently ambitious, but their pride is in "keeping up with the Joneses" by building bigger dormitories or libraries, and by adding more courses on more particularized subjects—trying to slice the cake of wisdom thinner. These have so diluted the thinking element in education that their evaluation of it appears in terms of the number of hours of exposure to what may be mediocrity. Still other colleges operate in a vacuum, as if neither the times nor their educational formulae ever needed examination. They are content to proceed much as they have done for past generations, making superficial changes—in chapel or course requirements or otherwise—only when forced to do so by the rising sound of rebellion. Such insular colleges are likely to be by-passed and left to starve.

There is no reason why there should not be as many varieties of educational ideals as there are colleges adequately able to pursue them. Surely because one college stresses a program of vocational training applicable to its community, is no reason why another may not serve the nation and the Christian life equally well by a rigid intellectualism; or still another by attempting to contrive a balanced ration adapted to the particular backgrounds of its students. For such intelligent diversity of progress, this country will be all the richer.

Furthermore, if a college is church-supported, something has been added—an obligation to uphold not only an educational standard but a spiritual one. In a chapel talk not long ago, a senior student took his classmates and professors and trustees to task. "This college," he said in effect, "claims to be a Christian college. Its catalog says so; its charter is on that basis. I wish to ask you four things: How does this college, which is professedly Christian, differ from any other? Is religious thought and activity on campus being fostered in any more than a formal way? Do the faculty, in their daily dealings, practice the precepts of Jesus? Do we students, in our relations together and with the community, increase people's respect for the Christian ideal?"

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There was no answer needed. Here was a recognized college, reasonably solvent financially, with a moderately active faculty, but in Christian spirit, near-bankrupt; and every student knew it.

The respect of students for a Christian college is perhaps more important than the college itself. Students are the heart of the college and its representatives in the outside world—visible signs of its educational and spiritual effort. Without students worthy of it, a college ceases to have reason for being. It may have money, it may have buildings, it may have a learned faculty, but if it does not do for its students what it professes to do, it is a vacant structure, and there is no honor in it.

To obtain the respect of students is perhaps the most difficult of all educational endeavors. It is hard enough to raise and maintain student respect for a way of education. It is still more difficult for students themselves to sense that they must respect their own choice in a way of life. Young men and young women are naturally critical of both authority and of what may seem to them to be conservatism. They are also critical because we teach them to become so. In setting forth ideals we insist that students look at them for reality, examine them without prejudice, and evaluate them for the needs of their own lives—not that starry-eyed students will not carry something of that inner heaven throughout life, but young people's decisions regarding the level at which they want to live are, by their very nature, critical decisions. If students judge what their college does, whether in matters academic or commonplace, it is because the college, being immediate, is at the focus of their thought—it is their life, their community. Obtaining the respect of students for the college is therefore creating high standards of living and thinking in an everyday world. What less can be demanded of a Christian college?

* * *

Is your college bankrupt in spirit, in thought, or in money? To answer such a question you must look at particular colleges which represent higher education in your church. Nor can you answer without looking at them critically.

If you had been investing even a tithe of your fortune in a store or a factory you would long since have taken pains to find
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out whether the business was a going concern. Yet in your denominational college—for yours it is by virtue of your church membership—you are investing Christian lives, possibly the lives of your own children. To answer whether or not your college is worthy of being, you will have to burrow mentally far inside its buildings, below the array of courses which it offers, underneath the quantity of books in its library, behind the academic degrees of its professors, through its catalogue and advertising and publicity, into its athletic teams and its social clubs, and against the supposition that because it is your church college it must be all right.

Are its buildings efficiently planned and managed? Does the number of its courses appear to be more important to it than the quality of educational effort? Has its library ever been weeded out so that it consists mainly of the books actually usable for its teaching program? Are its professors primarily subject specialists or are they also interested in undergraduates as persons, and in education as an adventure not only in knowledge but in ideals? Is the catalogue honest? Does it gloss over the weaknesses and puff up the pride? Does it present all sides of the picture to a prospective student who is investing his life, to the parent counseling his child, and to the well-wisher offering his money? Is the college publicity and advertising prone to stress the fundamental or the frivolous? Do the football team and fraternities, the dramatic society and sororities—all perhaps dormant for the time—exist as parts of the educational effort, as barnacles which hinder it, or as appendages which have swallowed it? Above all, because it is your college, are you open-minded enough to want to seek out all its shortcomings and to help remedy them?

If you have not supported it, your church college may be financially bankrupt already. At whatever moment it should cease to be active in broadening religious thought and effort, it becomes spiritually bankrupt. It is bankrupt, no matter how great the sincerity of its educational purpose, if its president has not gathered together a unity of good teachers agreed on their educational objectives. And the work of a college is total loss whenever students do not respect the ideals for which their college stands.

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A church college may be worth preserving if by so doing the Christian ideal in some region of this country is not merely kept from dying but is given renewed life to flourish and seed and take root and grow afresh. A college may be worth preserving if the efficiency of its effort, as well as the sincerity of its purpose, results in the heightening of young people's interests and in the deepening of their thought. It may be worth preserving if all the time and effort and money put into that college is yielding full return in young men and women who, both while students and afterwards, glory in its ideals. One crucial question before Christian Americans is whether church colleges can be preserved in such a way that our youth may continue to seek a Holy Grail.

Religion Looks At Liberal Education

BY S. ARTHUR DEVAN*

EDUCATION has certain objectives arising out of presuppositions held by the society in which education is carried on and to conform to the demands which that society makes upon it. Our society is capitalist, democratic, individualist and rationalist. Its requirements have dictated the selection of subjects to be taught, the methods of teaching and the kind of graduate to be "turned out"; they have moulded also the personal ambitions of students. While this is so obviously true of technical schools and state universities, it has been less obviously so in the case of schools of the liberal arts. The latter have struggled valiantly to avoid complete domination. They have emphasized ancient languages and pure science and history and literary culture and philosophy, in a world which has little appreciation for these niceties except when they can be tied in with some utility for the *status quo*. "Oxford," said one of its dons, "has not yet sunk of being practical," and our liberal education, too, has tried hard not to sink in that direction. But the battle has been more or less a losing one. After all, graduates do have to make a living in the world in which they were born, and outside of certain professional lines, that world places little dependence on the liberal arts. There are, of course, some subjects which students take in order to make a profession of teaching them to students who also study them for the same purpose. These subjects—ancient languages for example—are tolerated rather than welcomed in our society, and our curricula edge away from them.

Religion has been pretty well lost sight of in all this struggle. The colleges founded in America in the colonial period had a Christian orientation, and their main aim was to educate clerical

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and lay leaders for church-centered communities. The charter of Bowdoin lists the "promotion of piety" as one of the first objectives. Difficult as it may be for many modern educators to realize it, I have no doubt that the sacrificial donors of the early days at Bowdoin, and elsewhere through the colonies, meant just exactly that: promotion of virtue and piety was what they were after. The founders of Harvard dreaded to leave their posterity to the care of an uneducated ministry. Similar aims dominated other founders. But when Thomas Jefferson founded the University of Virginia, a new educational ideology set in. Jefferson was far from being anti-religious, but he regarded religion as a personal affair and not as a foundation of culture. He was convinced also that ecclesiastical quarrels jeopardized freedom, so that not only church control but religious teaching was banished from his University.

The dropping of Christian teaching from colleges led to a collision between two attitudes of life which cannot really be reconciled. Religion was still supposed to have a personal sway over the individual; but religion was not supposed to have any particular part to play in a man's thinking or in his vocation unless he intended to be a minister. This has been the dominant and increasing tradition. Religion may be promoted as a personal matter, but it has little to do with the business of life, and is entirely irrelevant to science, to culture, and even to history, economics and sociology. The divorce between knowledge and religion has become an accepted fact, not only in education but in the American mind. Indeed it has been regarded as a sort of axiom, with almost the validity of a law of nature. It has done inconceivable harm to both religion and knowledge. It has led to the breakdown of many lives and may lead to the breakdown of civilization. The Nazis and Reds, aware of the gap created by an education without a spiritual basis, and without any real religion of their own, have supplied the vacancy with the false religion of the State. They were not so much at fault in their diagnosis of what was wrong as they were in the remedy they prescribed, which in this case was worse than the disease.

Although for a long time religion was more or less looked upon by many American college teachers as a slightly eccentric but

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harmless interest for the few people who might be so minded, it has never, of course, given anything but polite respect in public. In fact it would have been difficult for many colleges to get funds if what some of the educators themselves privately thought had been known to possible benefactors. But, in more recent years, there has been a genuine revival of interest in the problem of getting vital religion back into education. I think educators have been vaguely aware that something is lacking, and that feeling has been giving them some uneasiness. One University, I have been told, had a good many suicides in its student body; it consented to have an evangelist come there, which it would not have done otherwise.

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Most of the positive efforts to bring back religion into education have been rather weak. Somehow I compare them with the problem of the physical training of students. Colleges which profess to stand *in loco parentis* have felt a sort of responsibility for the physical welfare of their non-athletic students. The football players, of course, get well taken care of for other reasons. But every college has a great group of young men and women, generally leading sedentary lives. They are, as a matter of fact, in precisely that stage of early maturity when the human body responds most generously to real physical training. In recognition of this responsibility, a something called physical training, or physical education, has been timidly and half-heartedly put into operation—some calisthenics perhaps, or some footling little games required for an hour or two a week. Of course it was not likely to do anything for the students, but it has been a nice gesture—nothing drastic, nothing hard, nothing that would evoke more than mild complaining from students.

Now in the last few years the Army has taken young men of just this age, and it has made physical training a serious business. Young fellows with flat chests and hollow backs and anemic limbs, are reappearing amongst us with every indication of vigor and endurance and strength and coordination. Barring enemy action and tropical disease, these young men will go out into life with a physical equipment which will make every task, mental, physical or spiritual, easier for them during the remaining decades of their

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lives. Somewhere in this country we had the technical knowledge to accomplish this, or the Army could not have done it. Yet it was not done in our educational institutions before the war. The college took only a faint interest in the physical development of its students. It seems to me that interest in their underlying spiritual development has been of a similar calibre.

Parenthetically, perhaps you will permit mention at this point of the fact that the Armed Forces have also taken the religious welfare of their men seriously. To mention this will underscore some of the things I wish to say later on. The Army provides a religious minister for, roughly, every thousand men. It builds chapels all over the world. In spite of military needs, the Army will not permit these chapels to be used for anything but worship. It finds that soldiers attend religious services in numbers far out of proportion to civil life. So also does the Navy. Most of the chaplains' time is given to personal counseling. I have seen letters and statements almost by the thousand as to the appreciation this religious ministration is receiving. The other day I went over to the War Department and asked whether they had any statements from responsible generals as to the value of religious attitudes to the soldier as a soldier. I was shown two big folders full of personal letters from generals to the Chief of Chaplains. There was General Marshall and the prayer he offered at the Tomb of the Unknown Soldier. It was originally written for him by some one else, but he tore that up and re-wrote it to suit himself. There was General MacArthur with his request for the prayers of his home church in Little Rock, and General Somervell, who said :

Again as in past wars, we are re-discovering the basic and eternal principles embodied in the teaching of Christ.
and General Hoyle, with his

I feel that only a God-fearing and God-guided unit can win the final victory.

General Dobbie, the heroic British Defender of Malta, told his soldiers :

Facing life is a necessity at all times, but the expression has a peculiar significance in war time and especially to members of the fighting forces. . . . The only real lasting and

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entirely satisfactory solution I know of is to be found in Christ. . . . No wonder I commend him to you, since for many years he has been and still is my Savior, Lord, Companion, Guide, Helper and Friend, and will continue so for all eternity.

I am reminded of Admiral Byrd who would take no one with him to the Antarctic who did not have a vital religious faith, because those who lacked it would crack up sooner than other people. Without extenuating this matter further, let me call attention to the fact that if fighting men can find the integrating value of religious faith essential in the haste and excitements of war, that faith can hardly be less essential in the more protracted but still grueling experience of living in peace time. Such has not, however, been the dominant point of view of the liberal, rationalist, individualist, industrialist, capitalist society which has shaped our processes of education.

If there is one thing more sure than another, it is that the character of our society is going to change. We are coming to the end of the era which began with the Protestant Reformation and the Renaissance. The era of the future will be as different from the period called "modern," as that differs from the Medieval Period, and as different as the Medieval Period was from the Graeco-Roman world. Nothing will escape the world-wide changes which are engulfing us with the slow inevitability of a glacier. America will not escape these world-wide changes in spite of our predilection for what the late President Harding so delightfully called "normaleys." All the peoples of the world will be affected in their political, economic, moral, intellectual and spiritual outlook. The war is both a symptom and an acceleration of these changes in the life and outlook of humanity.

I do not know what the future will hold, but I do know what kind of men and women will be needed by America and the world to match the future age. Such personalities as will be needed for the leadership of that age—presumably to come from the liberal colleges—cannot be produced and sent into the life of the age unless vital religion becomes far more deeply integrated into the educational process than it is at the present time.

Let me list three characteristics of these personalities. They must, in the first place have *vitality*. It is difficult to define. It

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means energy—physical energy, mental energy, spiritual energy. It means the possession of incentive to adventure, to do, to dare, and to achieve in any field. The second is *integrity*, or wholeness. It means all of life being of one piece. No cleavage between knowledge and spiritual direction, between business and conscience, between intellectual outlook and religious emotion, between theory and life. It means emotion, thought, and action all running in one direction. The third characteristic is closely related to both the preceding but deserves a mention of its own. We shall need men and women of *moral courage*, who possess convictions driving them to unselfish purpose and courageous action.

Vitality, integrity, courageous convictions—will the liberal education of to-day and of to-morrow furnish leaders with these attributes? Not without God. Such personalities are invariably either consciously or unconsciously religious.

Religion places God as the center of reference for everything. God is personal. He is outside the space-time continuum in which we live, but this space-time continuum is his field. We also, each one of us, are personal centers, and we have each his own field—our minds and our bodies and our circumstances of life. These personal centers—that is, ourselves—and their fields are within the field of the great supra-personal center which is God. “It is He that hath made us and not we ourselves.” There is correspondence between the personal center which is at the heart of the universe (and whatever is beyond the universe) and the personal center which is my self or your self. God makes response to me and I make response to God. Never mind now which comes first. The point is that there is mutual correspondence, intercourse, communion, connection, between the two. The connection may, in an individual case, be broken and limited and imperfect—in fact it is always so to some degree—and it may be largely unconscious, but it exists for every living soul. The little and incomplete and uncultivated and defective personality, which is I, can have a direct and conscious and increasing relationship with the Infinite Personality which is at the heart of all things. This relationship is what, in the New Testament, St. Paul calls “faith” and the author of the Fourth Gospel calls “know-

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ing God." The little personality—which is I—coming more and more directly into correspondence with the Great Personality—which is God—grows as it gains from Him all the things which make for life. What is received from God is called by the theologians the Grace of God, while prayer, worship, sacraments, Bible, meditation, Christian friendships are among the instruments through which the connection is maintained and cultivated, and are called Means of Grace. A religious course of life means that the individual consciously orients himself with God and cultivates the connection which is thus opened up.

This hasty and all-too-compact summary of religion is so broad that it is not specifically Christian yet it should suffice for our purpose. Using it as a background, I now ask you to think of the way in which religion produces and develops those three qualities of personality which I have claimed are essential for leaders of the epoch upon which we are entering.

First there is *vitality*. The social and intellectual progress of any people is dependent on the creative vitality which is in them. Some ages, some national or class groups, are sluggish. Security becomes the great word; men seek shelter of some kind; they hide themselves in a cave away from the blowing winds of life. Natural resources may exist but are left idle or misused by these sluggish people. Technical knowledge and general culture are lost in decay. History knows many such instances. Other areas and peoples have been marked by adventurousness and progress, for instance, the Elizabethan Era. If the people have creative vitality, even slender resources and knowledge produce marvelous results.

Now the thesis can be maintained that the creative vitality of any people is directly proportionate to the quantity and quality of their religion. There are two factors: a people will make progress if it has enough religion, and if that religion is of a sufficiently high grade. Both are necessary. If you have a religious people, fervent in devotion, with religious feeling intense and wide-spread, then you have the quantity factor of religion adequate for progress, but if the quality of that religion is low-grade, the effect is not progress but savagery or barbarism. Superstition will reign and civilization go into a decline. Instances are

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Central Africa and the Old Russia. If, on the other hand, you have a high-grade religion, but it is the property of only a few specialists, you have quality but not quantity. The lump is not leavened.

But if any group has enough religion and it is of a sufficiently high quality, it will always be accompanied by vitality, and will manifest itself in progress along any lines of human endeavor which present themselves. History has this lesson written broadly across its pages. Let me mention a few striking examples. The Egyptians, Greeks, and Romans, in their greatest periods, were intensely religious and their religions were, in comparison with their neighbors, of a high grade. Russia entered into history after Vladimir instituted Christianity in the tenth century. Scotland, a barren little country on the northern end of the island of Britain, was entirely negligible until, at the time of the Reformation, both the quality and the intensity of its religion took a big jump, whereupon that hitherto insignificant little nation began producing philosophers, and scientists, and generals and poets and explorers and all sorts of remarkable people. The Huguenots and the Puritans are similar examples. Of course the supreme example is the Jews, with their marvelous history of racial vitality. The rise of the Mohammedan world, after the Prophet had raised both the quantity and the quality of the Arabian peoples, is another great example.

Every pastor has seen enough to convince him of the relationship of high-grade religious faith to vitality in the individual, even to physical vitality. It is not hard to see why religion, under the right conditions, is a creator of vitality. There are naturalistic explanations. Religion promotes sobriety, industry, and thoughtfulness. It promotes sex-morality, protecting the race from some forms of decadence. It stimulates mental alertness, foresight, self-discipline, care for others. All these things, of course, make for social welfare; but it is my conviction there is more to the process than these naturalistic explanations would imply. There is more vitality because there is more life, and more life because individuals are closer to the Source and Giver of Life. "I am come," said Christ, "that they may have life and that they may have it more abundantly."

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The second characteristic of personalities needed in such a world is *integrity*, wholeness of life. It implies a fundamental aim and direction for life on the part of the individual, a purpose in living which takes precedence over all other purposes. This is a much larger matter than correctness of ethical conduct. Ethical conduct takes care of itself when the whole nature is concentrated wholeheartedly on a good purpose. The man whose direction of life is set to another compass-point will not be caught robbing the till—not because he has been taught not to rob tills or because he will be arrested, but because it is against the whole bent of his nature to rob tills. The word “*integrity*” in common usage has been narrowed down to correct behavior, but I am using it in the larger sense from which this application is derived.

There is a story of a student who got tired of constantly being exhorted by his teachers to “play the game.” Finally, “What is the game?” he complained. “What are the rules? Where are the goal-posts? These are the questions education has too often left unanswered. If the student is told that he must study this subject or that to get a Bachelor’s Degree or a Ph.D., he understands that. If he is told that he needs this subject or that to get a job as an engineer with a big corporation, he is satisfied for the present. But, sooner or later, further questions are sure to arise—about ultimate objectives. There was a farmer who raised corn to feed hogs in order to sell them to get more money to buy more corn to feed more hogs to get more money to buy more corn to—well you see the point. You need to have a purpose in life even if you get your degree or your engineering job or your big crop. The need of a reason for living becomes even more quickly evident if you are unsuccessful. Cantankerous professors may deny you the degree. An industrial depression may throw you out of a job. Low prices for farm products may make you plough under your little pigs. Or a war comes and you are drafted to assault the Siegfried Line, or the Japanese shoot off your legs. Or you simply stay home but sickness and death invade and spoil your plans. “What is the meaning of life?” “What am I here for?” These are the ultimate questions which arise sooner or later in every soul who is not hopelessly dulled. There is no answer which can still these questions except in God.

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Modern education has offered young men and women no particular help, and youth has been vaguely conscious of the omission.

Abroad these questions have been more pressing upon youth than in our relatively prosperous America. When things are going smoothly it is always possible to postpone the consideration of these questions. The Romans had a proverb, *Tranquillo quilibet gubernator*—"In calm weather anybody can be a pilot." "Youth at the helm, pleasure at the prow" are all that are needed. We wonder these days at the Hitler youth, rushing to death with fanatical cries of "*Heil Hitler*" on their lips. What did this Hitler ever do for these young people of Germany? The answer is, he gave them something to live for. It was mostly lies and fraud, but they grasped it avidly, because it seemed to give meaning and purpose to life. That is the inmost craving of all youth—an objective worthy of final loyalty. The human soul needs an altar on which to offer life, in order to receive life back again, consecrated and meaningful.

Consecrated and meaningful life has integrity. It is whole. Questions of moral conduct settle themselves without too much difficulty. The ship which is sailing for a known destination is not likely to dally with sidetrips. If high gales blow it out of its course, the pilot will get his bearings presently and head once more for port. There need be no compartmental living, no prejudices, no failures and no overwhelming temptations, when the human soul is integrated in God.

The third requisite is *moral courage*. In the age for which colleges are preparing leaders, the great desideratum will be men with convictions and the moral courage to stand by them. Education has not encouraged strong convictions nor contributed much to moral courage. We have liked to consider our teaching as highly objective. "There is so much to be said on both sides." Students with enthusiasm for unpopular causes are rare.

I believe moral courage of this sort has been our scarcest commodity. I see the lack of it in public life, in church leadership, in business, in community affairs. One of the principal reasons we are in the present war is that we have had so few political leaders who dare to tell the truth to the people. (I say this without reference to party.) Our social problems would be on the

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way to solution overnight if business and labor and government and press and church had leaders who could always be trusted to put the general good over their personal careers or the advantage of their group. It is necessary, as Emerson said, in a society like ours to "speak rude truth." It is hard to be called ugly names and lose your job because you stand by what you believe. We have survived and thrived as a nation so far because we have always had some such persons in our common life. There is no shortage of intelligence in this country. We have abundant technical knowledge to solve the immediate problems of society. We even have a good many people who can look at things dispassionately. But there is a paucity of men and women who are willing to take their stand on what they know to be right. "Here I stand," cried Martin Luther, facing the Imperial Diet, "God helping me, I can do no other." We could do with men like this in Washington—and elsewhere. What can we do without them?

A very distinguished painter, Jonas Lie, once said to me: "Talent is only 25 per cent of success in art. The other 75 per cent is willingness to starve in a garret to paint the kind of pictures you think ought to be painted." We shall need in the coming years people who have the moral courage to stand by the right thing to the bitter end, be they successful or unsuccessful. Men who consciously believe in God can do it. Few others can.

If a modern college or university aims to send out into the world of tomorrow men and women who are not only familiar with the beauties of knowledge and trained in the use of intellectual and technological tools, but who are to be leaders of society in a changing world—men and women with vitality, integrity, and compelling convictions—then that college omits religion at its peril. It is seeking to play Hamlet with Hamlet left out, because it is playing life with God left out.

II

You ask, what shall we do? There are certain rather obvious things. They are neatly summed up in the catalogue of a well-known New England institution. "The college," this document says, "offers an opportunity to participate in the three ways in which religious interest is ordinarily developed: through formal

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study, through corporate worship, and through activities." The writer of these lines must have had a very tidy mind. This brief statement says so much and looks so conclusive—and leaves out so much. Let us examine it, for it represents religion in liberal education at its present day best.

Formal studies are mentioned. This of course is highly appropriate. I do seem to remember hearing a member of the faculty of that college, years ago, telling how a request had come from the English Department that courses in Bible be added to the curriculum. That request caused no little amusement to the rest of the faculty, because the English teachers were regarded as the most pagan and irreligious group in the whole university staff. The reason they gave for their strange request was that they had found students so ignorant of the Bible as to preclude a proper appreciation of English literature, which is suffused with Bible language and allusions.

When colleges began putting back Bible courses in the curriculum, this departure from standard practice had to be excused to the learned world on the ground that the Bible has great literary value. Religion, of course, is not very much interested in the Bible as literature. Neither are our soldiers, who read it in their fox-holes. For religion, the Bible is the word of, from, and about God. It is a word of life, not of letters.

While there should be Biblical studies in any liberal curriculum, there are other studies which are potentially even more valuable. Bible knowledge is fundamental, but it should have come to the student from his church and his home. The maturing mind needs to know also the doctrinal formulations of Christianity and the history of Christianity and of Christian personal experience through the ages. These seem to me to be the *minima* of religious knowledge for an educated man or woman.

Study of comparative religion and other subjects are of secondary value. I suspect the emphasis sometimes given to comparative religion has been to show how objective and impartial we are. Religion, however, is not a thing one can be impartial about when we are training the young. Objectivity itself is rare or impossible, even in science or mathematics, as certain modern writers are pointing out. No teacher aims at giving his pupils an open

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mind about the multiplication table or the atomic weights of the elements. In social studies, professions of objectivity are a delusion—there is always a point of view. In sacred studies the object should always be to help the student to "know God," in the Johannine sense of the New Testament, which is the same sense General Marshall had in mind when he said the morale which wins the victory "can only come out of the religious nature of the soldier who knows God." Doubts and questions are all right in their place, but you cannot doubt anything intelligently until you know what it is. A very keen lawyer friend of mine teaches law on the side in a New York law school. He usually has in his classes a group of wild-eyed radicals. They always begin by denouncing very loudly all the things he is trying to teach them. He always tells them: "I am giving you the facts of the law. When you find out what the facts are you are free to attack them all you want. But I am not going to let you attack when you haven't the faintest idea what it is you are attacking." I think this is the only kind of objectivity possible when you are dealing with a religiously illiterate group, and modern youth with all its finesse and courage, is religiously illiterate. Our chaplains report this from the Armed Forces. They are appalled at the sheer ignorance of religious matters displayed by the most earnest men. Christian life has a factual basis in history, doctrine, and revelation. We have a great many educated men, even on college faculties, who have never read a serious book on the subject in their lives.

The college prospectus, from which I have been quoting, goes on to speak of *corporate worship*. Most colleges have it in some form. There is the much-debated subject of compulsory attendance. I see no reason why attendance should not be as compulsory as any other part of the curriculum, for all students who are church members. These have all taken a vow of church attendance, anyway. Others might be excused, except perhaps for certain formal occasions. The college will do well to recognize the difference between those who have made a personal religious commitment and those who have not. It is a very vital difference. Far more important than this question is the quality of the worship provided. Fortunately, the old-fashioned "chapel,"

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which confused altogether the difference between a service of worship addressed to God and a college assembly addressed to the student body, is going out. The validity of worship depends so much on the persons who lead it, the modes employed, and the atmosphere maintained, but no rules can be laid down. The place of worship is important. A college chapel should be the richest and most beautiful of all campus buildings. It should be used only for worship. One college, in a questionnaire addressed to alumni, asked something like this: "When you think of the old college, what is the first picture that comes into your mind?" I believe some 75 per cent answered: "The scene of the whole student body gathered together in chapel." Preaching to students is, in my opinion, more effectual if done regularly by a college preacher, than by having a different pulpit luminary each Sunday.

The third item in the prospectus is "*activities*." It goes on to say that these activities are left to extra-curricular organizations like the Y.M.C.A. I do not suppose this is open to criticism, unless it means a shuffling off of responsibility by the institution. Certainly religious activities should not be compulsory; neither should they be left to an outside organization. The religious life of a Christian institution should belong to the institution itself, in cooperation with the Christian Church. It should always be remembered that a man's personal religious life grows like a vine supported on a trellis of institutions. The institutional support of religious life is, normally, the Church. When a young man or woman goes to college, his bond with the home church is severed. For four years he is out of connection with the church. He finds it hard to re-establish the connection afterward, and sometimes never does so.

In the heyday of the student Y.M.C.A., there seemed to be a theory that as soon as a young man became a student, he became a new species of the human race. Everything for a student must be different. Especially you must never, never, mention the word "church" to him. The other young man who stayed home and went to work, proceeded with his development in the Church, while the college man became detached. Of course this whole pre-supposition was illusory. The college man is not a different hu-[282]

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man being from the boy who goes to work. His wits may be a little sharpened, but both have the same instincts, the same temptations, the same semi-conscious questionings, and the same immortal soul. In my opinion the college should seek to bridge the four-year gap. By means of its own organization, or through cooperation with nearby churches, or by carefully managed extracurricular organizations, the college should provide approximately the same education through activity which the home church provides. It should do the same kind of things the church would do, only do them better, as befits a college.

We have now run through the provisions made in the college I took as typical of the better institutions. These were three-fold: sacred studies in the curriculum, corporate worship, religious activity. Commendable as all these are, I contend the presupposition is wrong. These things are secondary, instrumental, peripheral. The most important thing has been left out altogether.

III

The presupposition in this program is that religion is a subject, along with other subjects. "It is a matter which will be interesting to some students," says the college, "therefore we will recognize this interest and make provision for it." Religion is, so to say, being generously assigned a handsome apartment in the big apartment house, when it might have been left out altogether, as an unnecessary extra. Religion, like chemistry, is given a classroom, a laboratory, a professor, and a club for interested students. What more could be desired?

This point of view has been expressed by the head of the department of education in my own American Alma Mater:

Just as school children have brought to them music, history, mathematics, literature and other of man's achievements, so ought they be permitted to examine man's progress in religion from primitive times to the present. What we need are teachers who can present religion as impartially as the school studies, mathematics, music, and literature, are presented. . . . Such instruction in the realm of man's progress would in a short time produce a society in which disagreement on religious matters would be on no different plane from disagreement concerning any school subject.

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This is pretty naive. Over against it let me put the quite opposite point of view expressed by the head of the department of education in my other, European, Alma Mater:

Religion in schools is much more than one among many subjects: it may be said, in a sense, to be the only subject, for it enters into all, and without interference acts as a co-ordinating force, giving them their significance in the scheme of things entire.

Education has, I believe, committed three basic and tragic errors. First, it decreed the secularization of all knowledge, declaring Christianity irrelevant to scientific studies, to social studies, and to cultural studies. Then, it proceeded to separate these studies from one another. In the language of the late Archbishop Temple,

A university is a place where a multitude of studies are conducted, with no relationship between them except those of simultaneity and juxtaposition.

Finally, after secularizing knowledge, and compartmentalizing studies, education has developed a tendency to assert that each of these compartments offers mankind the key to living.

The process has been well summed up by Nash, in the recent book (to which I am indebted for the above quotations), *The University and the Modern World*:

The final tragic outcome (i.e., of this secularization and compartmentalization) has been that within each sphere a basic principle was enunciated which sought to give meaning to each segment of human life. Thus in art, the cliché "art for art's sake," marked the final separation which emerged between artistic endeavor and Christian thought. Capitalistic economic enterprise, which had begun under Calvin as a divine vocation, soon became a sphere wherein the final arbiter was neither the Will of God nor an ethical norm, but the doctrine that "business is business." Scientific investigation, which for Kepler had been, to use his own words, the attempt "to declare the grace of God's works to the men who will read the evidence of it," deteriorated into industrial research, governed by patent laws, or into an intellectual exercise, unrelated to the strivings of the masses herded into the hovels of the manufacturing towns of Europe and America, but governed by the high-sounding precept, "truth for truth's sake." Political authority, whether of

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popes or emperors, which in theory at least and so with some restraint in practice, had been limited by principles more sacred than itself—now claimed absolute authority: in common parlance “my country right or wrong” was viewed as expressing an adequate governing principle for the political relations between states.

Now, what has become of “seeing life steadily and seeing it whole”? Is it any wonder we have wars and strikes and depressions and isolationists? What kind of a philosophy does a poor student get to integrate his thinking and send him into a turbulent society as anything more than a piece of intellectual driftwood?

A French writer, who happens to be a scientist in the field of medical psychology (also quoted in Nash, *supra*) sums the situation up this way:

The whole crisis in the realm of thought is not a crisis in science, sanity of opinion, and ethics. It is not even a philosophical crisis. *It is a religious crisis.* Underlying the whole crisis in the world of thought is a *judgment of God concerning man's use of his intelligence.* Everything is called into question again, and the methods that have inspired occidental thought through the last centuries have revealed their common vice, the worm that was in the fruit —“*anthropocentrism.*” Since man has pretended to be the centre, judge, reason, and goal of everything, he has destroyed himself.

Religion turns to modern education, and with a voice of sad rebuke, seeks to remind us that “it is God that hath made us and not we ourselves.” When we forget that, or deliberately choose to ignore it, we lose our way, both in the things of the mind and in the things of life. What religion primarily asks of liberal education is not more chapels or more courses in religion, though these have their place, but a purposeful religious influence in the subjects taught in every classroom and in the personality of every professor.

It goes without saying that students should be spared the corrosive influence of the cynical teacher who sneers at the religious thought he probably knows nothing about. There has been much of that in our colleges. I think however there is less than there was. Perhaps administrations have grown more like the colonel

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of my regiment in France, who said, "I won't stand for any disrespect for religion around me, I'll be dammed if I will!"

But more is required than this negative protection. In that fine and oft-admired statement of President Hyde of Bowdoin, on "The Offer of the College," the final clause points out that in college the student has the opportunity to "learn manners from students who are gentlemen and form character under professors who are Christian."

"Professors who are Christian" is the most vital part of the religious program of any college. Nothing will take the place of it. It is the Mark Hopkins who is at one end of the log, with the student at the other. There was a time when a professor, or even a college president, might be known to have prayed with a student in trouble. It would be difficult to imagine that now in most places. Yet, why not? Liberal education, as I understand it, aims to teach *people*, while technical education aims only to teach *subjects*. The latter says, "Come to my shop, and I will teach you enough of this and that for you to go out in the world and earn your living as a first class technician." Liberal education says, "Come to me and I will make a man of you." Religion says you cannot make a man without prayer.

There is yet a deeper need,—one beyond the immediate capacity of any man or any college or any year or two of time. The intellectual leadership of our age must find a synthesis for the knowledge which mankind has gained. This synthesis must be found in God, for it lies nowhere else in this universe. It is He who hath made us, and not we ourselves, and it is in His Light that we must see light. Our sciences, our arts, our conceptions of society, must come back, or rather they must move forward, to an integration with one another in the knowledge of God, and find their *raison d'être* in the accomplishing of His will for mankind. If we fail in this, man will simply proceed from one worldwide debacle to another. And all along the way there will be the countless individual tragedies of students who have come to the seats of learning to find a personal philosophy by which to live, and were given bits of knowledge instead.

I cannot resist a final quotation. The motto of the oldest University in the English-speaking world is, *Dominus Illuminatio*
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Mea—“The Lord my Light.” Perhaps only fitfully has that motto been lived up to, yet it has been in part, and from within the walls of that University have gone out through the centuries mighty religious movements of historic importance. An anonymous graduate, and I think a distinguished one, wrote these lines as he looked ahead to that personal crisis which confronts sooner or later every human being :

In the hour of death, after this life's whim,
When the heart beats low, and the eyes grow dim,
And pain has exhausted every limb—
 The lover of the Lord shall trust in Him.

When the will has forgotten the lifelong aim,
 And the mind can only disgrace its fame,
And a man is uncertain of his own name—
 The power of the Lord shall fill this frame.

For even the purest delight may pall,
 And power must fail, and the pride must fall,
And the love of the dearest friends grow small—
 But the glory of the Lord is all in all.

A New Design for College Public Relations

BY ELLIS HUNTINGTON DANA*

IN this swiftly changing world, the institution which stands by the judgments of yesterday is soon outdistanced. Progress is, as never before, dependent upon education. Yet many educational institutions are seriously out of touch with this changing world, and this at a time when there is a growing demand for that kind of education which these colleges can best furnish.

To meet this increasing demand, the colleges must consider the world which they are to serve. They must consider not only the world of the present, but those trends which will create the world of the future. In that world there will be more rather than less government supervision; there will be more rather than less emphasis on public service, and more rather than less stress on socialized efforts. A new design for college public relations should stress social significance. The college of the future must be planned for today, by leaders who are thinking about tomorrow.

In this modern world there will be a wider distribution of the national income. There will be more and more pressure upon private institutions to demonstrate their worth and to justify themselves by the services they perform in the public interest. There will be more rather than less co-operation of public with private educational institutions and agencies to make for greater efficiency.

The small college must define itself, if it is to survive. It must concentrate on small unit development for students and a closer relationship of students to teachers, of facilities and environment. It must emphasize truth, co-operation and social objectives. It must increasingly combine liberal with professional education.

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And further, the small college dependent upon public support and opinion must redefine itself economically. There have been great changes in financing philanthropy. Today there is tremendous competition for the gift and tax dollars. Terrific taxation is ahead. This will hit more and more the middle classes, who constitute the largest group of parents of students and of college givers. Due to mounting taxes of all kinds, persons of large wealth will be able to give less and less. Exemption possibilities for incomes, gifts and inheritance will be less and less.

All these factors will greatly affect the college income dollar as represented in tuitions, endowments and gifts. And the colleges must consider these trends in shaping their programs for the future.

These trends are tremendously affecting colleges in the New England area. The problems of these colleges are of economic concern to the whole New England area; they are, indeed, national in interest because of the educational preeminence of New England. There are some underlying common denominators concerning their problems. Enrollment has been greatly affected by Selective Service. Endowments also are affected by war conditions. Most endowments have a fixed yield which, against rising prices, will diminish in value. Even Harvard has to economize today, and has publicly admitted concern about its future chances for income.

These facts point to more and more limited student bodies and to more and more curtailed incomes, and emphasize the extreme need for all privately endowed colleges to survey their situations realistically and, in this changing world, adopt some new design for college public relations.

A basic policy for all small privately endowed colleges may be found in a recent editorial in *The Saturday Evening Post*:

It should never be forgotten that the small college rather than the great university is the backbone of higher education in the United States.

In graduate, professional, and highly specialized studies, the small college cannot compete with the great university; but in laying the foundation of a liberal education, in forming character, benign human contacts, on fitting the student for life itself rather than the job that is but part of his life, the small college stands without a rival.

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This is indeed the truth, and in presenting this truth, progressive trends in college public relations may furnish a key to unlock a most difficult and pressing financial problem.

There is need for a new design for college public relations. We are concerned in this paper with offering some ideas in relation to this new design. We shall present an analysis of publicity, give certain studies and criteria by which it is evaluated. We shall discuss college literature and ideas about direct mail. We shall present an analysis of public relations. We shall next take up, one by one, very briefly some college relations with different constituents—administrative, external and internal—with certain suggestions and conclusions. We shall consider organization and technique in public relations.

In this study, our purpose shall be to aid those who may be interested in the small privately endowed colleges. If the small colleges are to depend upon the public increasingly for support, then, we must recognize certain facts.

I

It is clear that the era of unrestricted "rugged individualism" is to be supplanted by one of socialized group action and responsibility. We are entering an era when not only governmental but all social institutions as well must be concerned with human values. There is a new alignment of social, political and economic forces, which the independent college must analyze and relate itself to as constructively as possible.

It is important, therefore, to know what public relations are and to know what policies meet social and public approval. We are dealing with strange publics, who have certain new ideas about colleges. Many feel college administrators are less efficient and effective than executives in other fields. Many consider professors too theoretical and aloof from reality. There is an increasing feeling that college graduates are also too theoretical in their approach to every-day problems.

The writer has had a unique opportunity to study closely one well-known privately endowed college, and to visit and survey some twenty other privately endowed colleges and universities in the East. This survey was done scientifically, with carefully pre-

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pared questionnaires on the many problems now affecting those colleges. Over 212 colleges and universities were asked to submit ideas, plans and literature for survey purposes.

Furthermore, in a Special Study for the President of Simmons College, an analysis was made of (1) the college financially; (2) needs and assumptions on which needs were based; (3) trends affecting fund-raising in a war world; (4) facts concerning how women control wealth and tendencies in their giving; (5) fund-raising theory, philosophy and practices; (6) fund-raising agencies and foundations; (7) theory, policies and practice of lending foundations; (8) experience of other colleges, institutions and agencies; (9) plan of action, public relations and testing goodwill by a sampling method. As a result of this particular survey, various plans were formulated on annuities and on various ways of giving.

The privately endowed college today should study and use sales psychology to arouse desire and to direct the desire. Public relations efforts for the small college must awaken attention, interest, desire, want and action. The appeals must make clear and convincing why the college deserves support, what its service to society is, what is practical and timely about its case.

For this study, over 225 requests to American colleges and universities for public relations, alumni funds and special fund-raising literature, were sent out. About 160 pieces of literature were received in reply. About 50 colleges sent prospectuses—the more comprehensive type of book for fund-raising. Over 50 colleges and universities returned alumni fund-raising materials. Of the total number surveyed, 18 had only alumni fund-raising material.

As to responsibility for fund-raising the survey showed the following:

(1) Alumni office in about 20 cases; (2) president's office in about 15 cases; (3) director of public relations in about 15 cases; (4) committees on development, at many colleges and universities. These four proved to be the chief offices used.

The results of this survey indicate a diversity of method; yet there is considerable uniformity in the major techniques.

Of all the methods to reach people, the direct mail form per-

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haps is the most widely used. Therefore, as a medium, it is well worth studying. In direct mail, the list is all-important, especially for a college public relations program.

Building a list should take into account these factors: potentiality, recency of record, accuracy of information, completeness of information and avoidance of duplication. Direct mail can be tested in a college public relations program and certainly should be if colleges are to be as efficient as other organizations.

In one way or another all of the seventeen colleges visited by the writer were very active, or becoming so, in public relations. But while the administrative leaders of these institutions were convinced as to the need there was a wide difference of opinion as to just what public relations really were.

Public relations today discriminates between what services have a private significance to the institution only and what services may have a broader social significance. Chiefly, those activities which have a social significance are the concern of public relations today.

There must be a close, friendly relationship between college and public. How a college fits in with the trends and needs of today is now a subject of public interest. A college case must be clear to the general public, for public interest depends very largely upon public opinion. Public relations for a college, therefore, have to deal with those activities of the college which have social implications and which consequently entail social responsibilities. In their extension services, state universities have long offered many direct services to society. The University of Chicago has gained wide recognition through its weekly Round Table Radio Service to the American public, in co-operation with NBC.

It is essential, in the light of public relation considerations, to justify the services rendered. According to Professor Harwood L. Childs of Princeton, in his "Introduction to Public Opinion," "public relations problems are essentially public opinion problems." The real problem of our times is that of obtaining goodwill. Personal and corporate behavior has a social as well as a purely private and personal significance. In this modern world, personal freedom has been circumscribed; social responsibilities have been expanded.

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Professor Childs, therefore, maintains it is important to analyze personal and corporate behavior in terms of the effects upon the community. Public relations "must be grounded on a comprehensive knowledge of the past, of trends and relationships in the field of social change."

The basic problem, according to Professor Childs, is to reconcile, or adjust, in the public interest, those aspects of individual, group or organization behavior which have social significance. Just as, in movements for socialized medicine, medicine has had to consider the social implications of its work, so must college education recognize and, if possible, anticipate its increasing obligations.

If they are to survive, we must create wider horizons for our colleges. This calls for a different skill than that of a publicist, journalist, or statistician. It calls, as Dr. Childs says, for "a social scientist capable of advising management" regarding the environment in which the organization may be operating. But how should we view all this in relation to a college?

If a privately endowed college is to deserve support, there must be improvement in public relations theories and methods. The privately endowed college is coming more and more to rely on public goodwill. For colleges, as for business, public relations is social engineering. Publicity is not sufficient. The real work of a college should be scientifically and attractively presented. If this cannot be done in newspapers, it should be done by literature, by direct mail approaches and by radio.

Public relations has a distinct connection with financial promotion. Financial needs call for a long-term program. A tradition of giving should be fostered by public relations. There should be a more human and frank presentation of college finances. Colleges can profit by sharing experiences with each other. There should, in short, be a harmonious working of all factors in a college, through its public relations program.

Today, not only industry, but education must justify what it is doing and why it is being done. Business has sought profits; colleges have sought students and funds; the success of both calls for a knowledge of what the public thinks and why. Every problem of management, in business and education today, must be viewed as related to public interest.

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II

Paul Garrett, a prominent Director of Public Relations, believes that public relations begin at home. The immediate family must be happy and informed. As a partaker of community benefits, an industry must consciously assume its share of community responsibilities. Likewise, we may say, small colleges should feel this, too. Yet, as he maintains, good relations between plant and community are not enough, just as "living right is not enough—people must know you live right." He suggests that the "art of public relations is in the art of multiplication—that is, the art of multiplying endlessly the good impressions of a company. It involves the honest but skillful employment of all known media but, most important of all, a development of new approaches and a more advanced technique in their use than any we have as yet learned." This entire emphasis applies to colleges today.

The relations within the family should follow the broad concept Paul Garrett has outlined. Those related to the administration must be properly informed. Trustees can do a great deal in giving information to new friends. The president is the key person in effective public relations. He owes it to the college to see to it that the college is thoroughly informed about itself.

Those administrators having to do with admissions must work together in their relations with students, prospective students, parents, schools and school officials. The placement service can do a great deal in relations with employers. The office of the bursar can do much in its relations with financial and business firms. The director of publications can do much in sound public relations. The administration can do much to coordinate and correlate the public relations plans and activities for the entire college.

Through sound public relations, the administration can do much with its trustees and even prospective trustees. They can be kept adequately informed as to the college problems and needs. The whole function of trustees might be studied and with value reappraised. It has long seemed to the writer that trusteeship in modern colleges has become a problem in itself. Too many trustees are out of touch with education in general and are lacking in broad conceptions of social and educational needs.

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The relationship between the college administration and alumni association should be replanned and reorganized. Periodic personal letters from the president might be sent to all alumni on some interesting phase of the college program. More leaflets and college booklets might be sent to all alumni. More brief talks by the president and other administration heads representing the college, might be given at alumni clubs. Various projects should be presented to the alumni.

The representative administrative heads should plan to meet together periodically to consider questions arising in college and alumni relationships. Special college services to alumni should be extended in order to enliven the bond between college and the college alumni. The college administration itself should ask the alumni for help in suggesting possible new friends and influencing them.

Alumni relationships with the college commonly fall into certain major divisions which might be as follows: (1) social; (2) athletics; (3) sentimental; (4) continuing education; (5) personal service; (6) financial. Of these divisions, the financial should, if possible, be kept incidental to the others. Alumni fund raising should, after all, be only a concomitant of the total alumni life of any college.

Every alumnus should get the alumni magazine, whether or not a subscriber. This should also make possible a better magazine. An improved magazine creates more interest in the alumni and, in turn, alumni interest in the college. The administration can do much with various other groups. A college may find it will pay to circularize ministers, for these leaders are naturally interested in education.

There are many things which a small privately endowed college may do with interested prominent citizens. They can be invited to serve on a committee on development. Employers of graduates may be placed upon a general mailing list of potential new friends of the college.

Relations with radio officials and newspaper editors and public relations directors can prove very valuable if their cultivation is sound and genuine. Editors and radio officials can properly be invited to various college functions, or to special meetings which

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may have a public benefit and interest. This should be viewed as a chance to serve, through these representatives, readers and listeners who are interested in what the college program is doing.

The program of public relations should make a deliberate effort to reach business and professional leaders and organizations. In time, their interest may develop and they may, in propriety, be asked to join a college committee, council, advisory committee, or committee on development. It is important also to analyze the possible relations which a college may have to all the leading foundations, and then to determine which ones should receive appeals for present action and which others should be cultivated over a long term. Foundation giving tends toward the large universities, and to grants for research, experimental projects and special scholarships. Often they will evince interest in a "development" idea which appears to add a new leaven to a worthwhile old project.

Today one of the most interesting developments in college and university relations has been that of corporation co-operation, research and giving. More and more corporations are co-operating with educational institutions and more and more educational institutions are cooperating with industries and businesses.

The Massachusetts Institute of Technology has long been carrying on co-operations with industry and business corporations, both in training and in research programs. President Karl Compton of M. I. T., in his 1942 annual report, went so far as to visualize the need for and possibilities of M. I. T. becoming increasingly a super-research center for government and industry with all three cooperating. There is a growing opinion, especially among technical colleges, that corporations ought to be an increasing source of gifts, if the college in return can be of benefit in direct and indirect ways to the corporation and industries.

Industries are willing to relate themselves to education. Corporation co-operation, research and giving are just beginning. More privately endowed colleges should investigate these possibilities. External relations also should be included in any program of public relations. These may be classified as direct services.

An interesting survey was made by three educational special-

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ists at Brown, in 1930. This survey enumerated some of the relations of the University with community agencies as follows: (1) study of scientific problems; (2) organization of courses of instruction; (3) direct help to practicing dentists and to the department of education in the city and in the state; (4) comprehensive helps through the work of the Brown Business Bureau; (5) direct service through significant co-operation with the School of Design.

Yale has been making a definite emphasis on its relation with the New Haven community. Yale lists the following services rendered its community: (1) co-operation with public schools; (2) co-operation with New Haven College; (3) co-operation with public and industrial enterprises; (4) museums and libraries open to public; (5) public lectures and concerts offered free; (6) "Yale University makes a direct contribution of wide scope and great significance to the community through the New Haven Hospital and the New Haven Dispensary"; (7) appearance of city improved; (8) advertising of the city wide and far.

This modern direct service emphasis on community relations carries certain universal applications for all privately endowed colleges to consider. Through its trustees, its administrative head and individual members of the faculty, the colleges are rendering a service to various town, state, and often Federal Government officials and agencies.

The two groups which can be best effective in internal relations are the students and the alumni. Faculty members may be helped and encouraged to acquaint students more thoroughly about the college. Students can be encouraged to help the college by handing in names and information about prospective donors and students. College representatives—administrators, officers, teachers, trustees and alumni should be encouraged to talk at functions which prospective students may attend. Definite planned efforts can be made to reach all ministers and teachers who are apt to advise students. The college should offer periodically a general invitation to special parent functions during the year. The college should mail interesting literature to principals, headmasters, and teachers periodically. Faculty members should always feel they have a part in public relations and that their opinions are considered fairly.

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III

To carry on the above various relations, it is most important to use the proper techniques, media and materials in order that relationships can be made as effective as possible. The uses of these in college public relations are basically important in these modern times. There are many ways to reach people. To reiterate, there are these classes: (1) newspaper articles; (2) alumni publications; (3) annual reports of the institutions; (4) student publications; (5) special bulletins; (6) public speeches; (7) direct mailing of letters; (8) radio; (9) field agents; (10) magazine articles. A good balance must be struck as among these ten.

Again, we must have in mind the ten sorts of news about colleges: (1) aims and policies; (2) research; (3) finances; (4) needs; (5) public service; (6) teaching theories and methods; (7) administration; (8) social life; (9) athletics; (10) dramatics and debate.

Special events can often be extended in variety and in number. The open house and public lectures are splendid. Timely lectures by nationally known persons—statesmen, commentators or public figures—are always effective.

When the opportunity offers, some college faculty member, or the president, should "go on the air." Radio tells the story and reaches its audience differently than do any other media. Decide what audience is to be reached and make an attractive program. Work out a way to anticipate and handle responses. The NBC thinks educational radio so important that several years ago they appointed a former Yale President, Dr. James R. Angell, to devote full time to NBC activities in this field. Programs must be accurate and in good taste. College public relations can find a place on the radio if properly related to the radio theory and aim to serve the public interest.

CBS for some years now has been operating the American School of the Air. This school has even a teachers manual and classroom guide. This program is for all ages. It enlists responsible educational institutions, organizations and leaders.

Sarah Lawrence College spent over \$3,000 on a movie about its program and work, shown to great advantage many times and in many sections of the country. This method can be especially

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effective in reaching students in remote sections and in stirring alumni leaders and members. The Harmon Foundation, of New York, encourages using movies in the actual educational process. Business and corporations are now using many pictures to explain products and processes to both salesmen and consumers. The U. S. Government has made large appropriations for educational and news films for wide use and distribution.

Though not widely used, it is simple today to make recordings. Recordings of addresses by the president, by a noted faculty member, by a group in debate, or discussion by trustees, or musical recordings can be most effective in alumni gatherings and in other groups which may be interested in the college.

As for direct mail, a "question and answer" booklet is of advantage to a college. A "bequest" leaflet is needed to set forth the arguments for remembering the college in wills. An "annuity" leaflet should be drawn up, similar to that of Vassar, giving both information and arguments for this manner of leaving funds to a college. "Open letters" from the president may be drawn up on timely and interesting subjects about the college. A "need" leaflet covering needs of the college may be published, giving immediate needs and their approximate costs. A "what college education costs" leaflet may be published to circulate among students and parents and those interested. A "seeking new friends and funds" leaflet may be published by committee on development, setting forth briefly adopted plans of action, the purposes behind the action, and the organization plan for the action.

More and more colleges are now mailing out, monthly or quarterly, letters varying in size from a one sheet letter to a fairly large folder. A university in Boston sends out quarterly and sometimes more often a small news sheet to over 15,000 persons.

A larger booklet should be published for more restricted uses. Such a prospectus book may include terse descriptions, action pictures, graphs and charts. This prospectus, or case book, should give in detail an ultimate visualized physical plan of the college. Nothing so awakens desire to act, on the part of a donor, as to be given an ultimate visualized picture of what that action may mean. Now let us consider some modern techniques which have to do with college public relations.

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One very successful college president in the Middle West, known by the writer, believes that there really is only one way to know a college and that is to see it—its campus, its buildings, its equipment, its faculty and its students in action.

Demonstrations and exhibits are other ways of reaching those who are to be cultivated for a college. Demonstrations are being used more and more; they are good sound salesmanship, and a clear way to show not only results, but how the results are achieved in classroom, laboratory and field work.

A constant review and appraisal of the various old and new publicity media used by the college are desirable. It is also important to seek outside counsel and to have centralized research.

Every college should have someone who is close to the president, and close to educational administration, who can collect and analyze data about the college to help solve such administrative problems as may arise. The writer, for example, made a thorough-going survey on annuities, exhaustive and comprehensive, which the president asked him to present to the Board of Trustees Finance Committee of Simmons College. In like fashion such a research assistant can make studies of the administration problems of the college, to produce more coordination and correlation.

This research assistant must, of course, be familiar with college administration, and should be a "generalist," impartial and unprejudiced, who can view the college as a whole. There is an analogy between research and fund-raising, and college public relations. The problems of both are "hemmed in by infinity." One never can be sure what may be possible, nor what may develop. With both it is imperative to adjust ends to means, and be practical about the long term view by concentrating on the short term need for support.

Research, and fund-raising and college public relations have in view the making of more new friends and the securing of funds. There must always be projects available. Each project undertaken is under suspicion until results are in view or actually achieved. The project must always undergo the test of quantitative value. A centralized research office should have, and indeed must have, some such governing principles for guidance and sound direction.

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Such steps as these are vital. Determine first the problem, then gather all available data, then secure additional data, then tabulate the results, then draw the conclusions and then present the report. Too many colleges begin action without sufficient expert study and analysis which, if made, might have saved money, time and effort.

Another technique which should be considered has to do with the factor of timing. This factor often can make the difference between success and failure. Timing is determination as to when execution of plans shall take place; it has to do with the tempo of action so that the effectiveness is heightened by emphasis; it calls for regulating speed of motion, so that it will register its maximum at the best possible moment.

IV

The more important organizational steps and procedures, which may be taken by a privately endowed college, will next be discussed.

In testing college goodwill, which, while used for one college, has much to commend its use by others, these questions were asked and later analyzed: (1) Identification; and (2) Temperament of persons interviewed; (3) Do you believe in college training?; (4) What type of training should the college emphasize?; (5) What is most needed in education today?; (6) Do you favor college or university training for your own children?; (7) Are any of your older children now in college?; (8) In what ways do you believe they benefited or were handicapped by the training?; (9) Have you or any other member of your family ever made donations or contributions of any sort to any school or college?; (10) Do you or any of your family plan such contribution or bequest in the future?; (11) Do you know the college and what kind or kinds of education it offers?; (12) What is your impression of (a) relative economic status of students; (b) their attitude or "outlook" on life?; (13) Compare this college with colleges which you may know; (14) Do you know of any of this college's faculty or administration staff?; (15) Do you know the names of officers and leaders?; (16) As far as you know, is the college in need of financial support?; (17) Can you name any

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special services to the community performed by (a) students; (b) alumni; (c) administration officers; (d) president; (e) trustees?; (18) What part of the college's program appeals to you most?; (19) What is your attitude toward this kind of college?; (20) In what ways do you think a college like this might improve its reputation and standing among community leaders and public at large?

The testing of goodwill is of help in formulating plans of action in college public relations, particularly plans with reference to seeking new friends and funds. Such surveys, one of the community and the other of giving traits, should go a long way toward making any public relations plan sound and sensible.

For each small privately endowed college, an individual plan may be needed. But in all college public relations there are some major things in common, which well may be worth considering at this point. One major question, "What should a college try to do?" has perhaps been in the minds of many college presidents, executives and trustees. The following are some suggested answers:

An idea is judged by its product. The product of a college is the development of a certain kind of person who, because of what he is and because of the education that he has received, can render superior service to society. It is a person who knows how to live and how to make a living. It is a person competently trained, technically and professionally. The product is a person who has a real social conscience, a real sense of the community, and a real understanding of the world in which he lives.

Major needs may be grouped under buildings, equipment, special and general endowments, and scholarships and loans. Each has its own appeal. A coordinated, long-range financing program analyzes and considers these questions. Is it sound? Is it practical? Is it timely? Is it appealing to the imagination? Is it easily related to something in the public mind? Is it a service to society, geared to real social need?

All privately endowed colleges are affected by the following trends: drop in endowment yields, the difficulty of raising tuition fees any higher, a threat of falling enrollments, possible increasing competition with tax supported educational institutions,

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threats of new and higher taxation affecting both large and small educational givers, and finally, changes in foundation policies toward a favoring of grants-in-aid primarily for research, special projects and scholarships.

These trends suggest real needs for new emphases and new methods. The campaign, popular from 1920 to 1930, cannot be used today. The emphasis today is upon steady, long-term financing rather than upon the sudden "pressure drive." Special gifts are sought, but stress is laid upon the seeking of many small gifts rather than a few large ones.

The problems of the colleges must be more clearly and forcefully presented to more and more constituents. More appeals must be made to potential friends beyond the limited circles of college graduates. The first approach should be to arouse interest and create understanding. Friends for a college must be made in the same normal and wholesome way that individual friendships are made.

The small, privately supported and endowed college cannot exist and serve without the backing of new and constantly growing public support. A plan for deepening the foundations of college support alone can promise to fill the present and future needs of a college.

V

This plan should contemplate using in full the prestige of the office of the president or a similar officer who is closely related to the president. Through this officer the efforts and aims of all administrative heads, committees and councils of the corporation and the college, the faculty, the alumni and the student body should be co-operatively directed to the fulfillment of the plan.

It is important to expand the committee on development, or the committee of the corporation fulfilling that function, to include more prominent men and women. The field of this committee may ultimately be enlarged and sub-committees created.

A strategy committee of five, to plan carefully for the larger committee on development and also for the entire program, should consist of a chairman, secretary, and three other appointees.

From administrative heads, directors of schools, the college

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associates, present and past trustees, alumni officers, alumni members of a committee on development and other college friends, information should be sought as to persons who might become friends of the college. A questionnaire should be sent out to all alumni to secure suggestions of potential friends. Members of the alumni council and regional representatives should also be enlisted. Complete information about foundations should be obtained to determine which of these might be approached.

Those seeking new friends and funds for a college should co-operate closely with a definite program of public relations. As we have seen, this makes use of some twelve different media and is concerned with a total of twenty-one groups and individuals in and outside of the college. A short term emphasis should include a constant and continuous effort to co-operate with the annual alumni fund; annual contributions should be sought from large and small donors for restricted or unrestricted purposes; annual contributions should be invited from students for special funds. The long term emphasis should include working steadily toward the securing of endowments, of gifts for major needs, of foundation gifts, or grants-in-aid. Special emphasis may well be placed on the securing of bequests and annuities.

The case for a college, or a college need, consists of the total reasons why friends will want to give or help. It answers such questions as these: Is it practical? Is it sound? Is it timely? Does it meet a social need? Is it appealing to the imagination? Is it easily related to something now in the public mind?

A thorough understanding of a need, or of a case, is essential to one seeking to enlist friends and to secure funds. The presentation of a case and its appeal must respect certain psychological steps. There must be attraction to the case (1) in order to gain attention for it, (2) in order to hold interest in it and appeal to the imagination, (3) in order to develop ultimately in a potential friend a desire to give, and (4) in the giving, then or ultimately, to produce a real feeling of satisfaction and permanent value.

The acceptance of a case is conditioned largely by public relations implications. Fundamentally, the "public relations" of a case is definitely sociological. To be acceptable, the case must be viewed as of genuine value to public interest, a view deter-

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mined largely by public opinion. Therefore, this public opinion must be respected. There is also the opinion of the group to which the potential donor belongs. Then there are the individual predilections of the prospective donor. The presentation of any case should be conditioned by consideration of all these factors.

These abnormal times are the background against which the appeal and need are presented. The need must be presented as having a bearing, in some manner, on these times, and the appeal must be made either on the basis of meeting abnormal demands or on the basis of preserving some degree of normality, through and beyond these times.

It has been found that the constituents of a college must be cultivated in accordance with the same sound laws used in making lasting friendships—by making the needs of the college known and by a personalized approach. All possible interests must be surveyed, considered and weighed before cultivation begins or the approach is made. The various needs should be presented according to individual interest. But various ways to make gifts should be offered the individual.

It is important to get out for direct mailing at least six leaflets covering the following points: (1) trends and conclusions for long term financing program, to be used with small givers and, particularly, to reach alumni who have not given recently; (2) annual small gifts to be considered as interest on capital gifts, to be used with small givers and regular alumni givers; (3) annual large gifts,—the ways of considering annual gifts, taking advantage of tax exemptions—as interest on capital, or to be considered as an accumulation to become a capital gift, to be used with trustees and wealthy friends; (4) investing in posterity through bequests, to be used with a selected list of givers and in particular, lawyers and trust officers; (5) giving through annuities, to be used with unmarried middle-age men and women, particularly those closest to the college; (6) ten ways of giving, to be used for large and general distribution.

All efforts to make friends and obtain funds should be used in consciousness of ten different ways on how a person can give to a college. They are as follows: (1) annual alumni fund,—by which small or large gifts may be made by the alumni to the col-

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lege; (2) annual small gifts to current budget,—by which annual unrestricted gifts, especially to current budget, may be made to the college and considered to be interest on a larger capital gift; (3) annual large gifts to current budget or to capital,—by which annual large gifts, made to the college, may be considered to be interest on a larger capital gift. They can be given either to current budget or held for accumulation to represent in a 5 or 10 year period a much larger capital gift; (4) special small gifts,—by which a small gift is made for a restricted special purpose such as equipment or scholarship or special small fund; (5) special large gifts,—by which a large gift is made for a restricted special purpose such as a building or endowment; (6) irrevocable living trusts,—by which a donor makes a gift and in return the college pays the donor an income for life at the same rate earned on the college invested funds; (7) life annuities,—by which a donor can make a gift and yet receive for life an income fixed as between college and donor; (8) bequests left to the college,—by which a donor through a will makes provision for a direct gift to the college; (9) bequests left in trust, income or capital,—by which a donor through a will can make a gift either of principal or income, left in trust for the college; (10) estate notes,—by which a donor may make out a note to the college which shall be a direct obligation of his or her estate.

The following are certain major suggestions for the guidance of a committee on public relations: Research should be undertaken by the administrative members of the committee rather than by faculty members, and all recommendations for action should be cleared through the office of the president. The committee should be made representative in membership, to give a more comprehensive and varied view on questions, and to coordinate in an informal manner the program affecting all sides of college relations, especially in seeking new friends and funds.

Another step is to organize and operate an informal college council, to include the five elements of the college, the trustees, the administration, the alumni, the students, faculty, associates, friends and advisory committees; to provide intercommunication between interrelated parts of an interdependent college. Such a council, with special emphasis on informality in organization and

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in conduct of meetings, might go a long way toward unifying both the spirit and understanding of the entire college.

The following is a brief outline which proposes to define the membership, functions and procedures for an advisory of visiting committee for the various schools, or departments of a college:

The committee should consist of one member from the corporation, two members with no present affiliations with the college, to be appointed by the president, and two members to be nominated by the alumni association. It should be a function of this committee to inform itself of school or department needs and problems by meeting with staff members and, from time to time, in collaboration with the staff and director, to make certain studies for presentation to the director and president. A thorough survey of the school might be made by this committee every two years. Special projects may be referred to this committee for investigation. This committee should be essentially advisory.

In their public relations many privately endowed colleges have notably failed during the past decade. They have not sufficiently sold their colleges to the public in general. Many have not, as a matter of fact, presented themselves as doing services of sound social significance. Instead of taking the lead in making the public conscious of their contribution, they have been weakly defensive.

A broader concept of public relations is needed for colleges. In this field, the colleges have not kept pace with other social institutions. They have not made full use of the means of reporting or of reaching constituents. They have often failed to find out who their friends are or should be. They have been haphazard in covering the various aspects of the college in modern society. In fact, the colleges have been lax in bringing themselves up-to-date.

For this changing world, many privately endowed colleges need a new design for their college public relations, which we have attempted to outline in this paper. We have shown the changing world the college faces. We have analyzed theories and practices of publicity as they have a bearing on college public relations. We have considered various theories of modern public relations in business and other organizations. We have pre-

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sented some points as to more effective college relationship with their various potential constituencies, administrative, external and internal. We have examined certain media, techniques and materials having to do with college public relations. We have gone into some detail about the all-important organization and strategy which must be used to carry out effective college public relations.

The writer is convinced that privately-endowed colleges stand on a self-made threshold of a new dawn or of an unexpected demise. The choice rests with the college, its administration and its trustees. Surely, one lesson we have learned today is that nothing good can be taken for granted, but must be defended, fought for, and fought for with new ideas, plans and methods. So it is with privately endowed colleges in a changing world. *A new design for college public relations* is an answer to the challenge.

Additions to the Office Library

(This Journal does not pretend to review books. Books sent to the office "For Review" may be given notice with a brief statement.)

I Have Seen God Work in China. By Sherwood Eddy. Association Press, New York. 1945. 137 pp. \$1.50.

This book records the personal impressions of Dr. Eddy during some thirty years experience with the Chinese. He is convinced that God is working in China.

Narrow is The Way. By William E. Park. The Macmillan Company, New York. 1945. 170 pp. \$2.00.

The sermons which constitute this book were delivered in various schools and colleges throughout the country. It will have a special appeal to those dealing with youth.

The College and Teacher Education. By Earl Armstrong, Ernest V. Hollis and Helen E. Davis. American Council on Education, Washington, D. C., 1944. 311 pp. \$2.50.

This book prepared for the Commission on Teacher Education shows what 20 colleges were thinking, planning and doing in teacher education.

Basic History of the United States. By Charles A. and Mary R. Beard. Garden City Publishing Company, New York, 1944. 508 pp. 69¢.

Every American home needs this book for its information and as a ready reference.

Proudly We Hail. By Edward Kuhlmann. The Wartburg Press, Columbus, Ohio, 1944. 72 pp. \$1.00.

"A modern interpretation of Luther's Coat of Arms."

Getting Acquainted With Jewish Neighbors. By Mildred Eakin. The Macmillan Company, New York, 1944. 104 pp. \$1.00.

Methods of project teaching in the greater appreciation of our Jewish neighbors.

You That Labor. By Myron Lindblom. The Wartburg Press, Columbus, Ohio, 1944. 77 pp. 25¢.

Using the language and concepts of the laborer's world, this book is designed to bring Christ to the worker.

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Broken Pillars. By Harold Garnet Black, 1944. Fleming H. Revell Company, New York, 1944. 129 pp. \$1.50.

The author pleads for adopting Christian ethics in every phase and relation of human living.

Paul for Everyone. By Chester Warren Quimby. The Macmillan Company, New York, 1944. 176 pp. \$2.00.

A biography of Paul of value to pastors and Sunday School teachers.

The Snowden-Douglass Sunday School Lessons, 1945. By Earl L. Douglass. The Macmillan Company, New York, 1944. 383 pp. \$1.50.

Sunday School teachers will continue to find this new volume informing and suggestive.

The Annals, January, 1944: Higher Education and the War. By Thorsten Sellin, Editor. The American Academy of Political and Social Science, Philadelphia, 1944. 207 pp.

This issue is one of the best and most significant put out by The Annals. Besides articles showing the immediate effects of the war, other articles discuss postwar problems. It should be read by every college administrator.

Of the Imitation of Christ Today. By Winifred Kirkland. The Macmillan Co., New York, 1945. 43 pp. \$1.00.

This volume presents Christ as a personality to be imitated in actions, not attitudes, today.

Educational Implications of the Philosophy of Henri Bergson. By Mother Mary Bernard Bonhomme, O. S. U. The Catholic University of America Press, Washington, D. C., 1944. 208 pp.

This is a Ph.D. thesis indicating many valuable educational implications of Bergson's philosophy.

Clinical Pastoral Training. Edited by Seward Hiltner. Commission on Religion and Health, Federal Council of the Churches of Christ in America, 1945. 176 pp. \$1.00.

This volume contains the papers and findings of the National Conference on Clinical Training in Theological Education. Professors in theological seminaries and pastors will find it of great value.

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You and Your College. By John O. Gross and Boyd M. McKeown. Abingdon-Cokesbury Press, Nashville, 1945. 63 pp. 25 cents.

This brochure discusses many questions which high school students ask, and at the same time gives valuable advice to the student for the first week of college life and after.

College Prayers. By David E. Adams. Unity Press, Inc., Holyoke, Mass., 1944. 70 pp.

A collection of the prayers prepared by Dr. Adams for use in the Mt. Holyoke College Chapel in the years 1932-1944.

Religion and Public Education. American Council of Education, Washington, D. C., 1945. 76 pp.

This volume is the proceedings of the Princeton Conference on Religion and Public Education, called by the American Council on Education to clarify issues raised in recent discussions.

The New Education and Religion. By J. Paul Williams. Association Press, N. Y., 1945. 198 pp. \$2.50.

An important contribution to the discussion of the problem of religion and education.

Abridged Lectures of the First (1943) Summer Course on Alcohol Studies at Yale University. Quarterly Journal of Studies on Alcohol, 4 Hillhouse Ave. (Yale Station), New Haven, Connecticut, 1944. 109 pp. Cloth, \$1.00; paper, 50 cents.

Valuable studies by fourteen outstanding national authorities discussing one of the most crucial problems confronting the American people.

Great Religious Stories. Edited by S. E. Frost. Garden City Publishing Co., New York, N. Y., 1945. 277 pp. \$1.98.

Stories always appeal to the child and the adult. Ministers and religious educators will find this volume of practical value.

Land That I Love. By Irene LaWall. The Wartburg Press, Columbus, Ohio, 1945. 93 pp. \$1.00.

A story of the escape of a Nazi youth.

A Century of Christian Student Initiative. By Clarence P. Shedd. Association Press, New York, 1945. 54 pp. 50 cents.

An interesting discussion of the Christian Student Movement.

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Flight to Destiny. By Ruth Isabel Seabury. Association Press, New York, 1945. 124 pp. \$1.25.

This is an interpretation of the life of Theodore Carswell Hume, with worship material from his writings.

Pastoral Work. By Andrew W. Blackwood. The Westminster Press, Philadelphia, 1945. 252 pp. \$2.00.

An interesting source book for pastors, discussing many phases of the minister's life and work.

Soldiers' Bibles through Three Centuries. By Harold R. Willoughby. Chicago University Press, 1944. 43 pp. plus 16 plates. \$1.00.

This brochure is an interesting contribution in the history of the English Bible.

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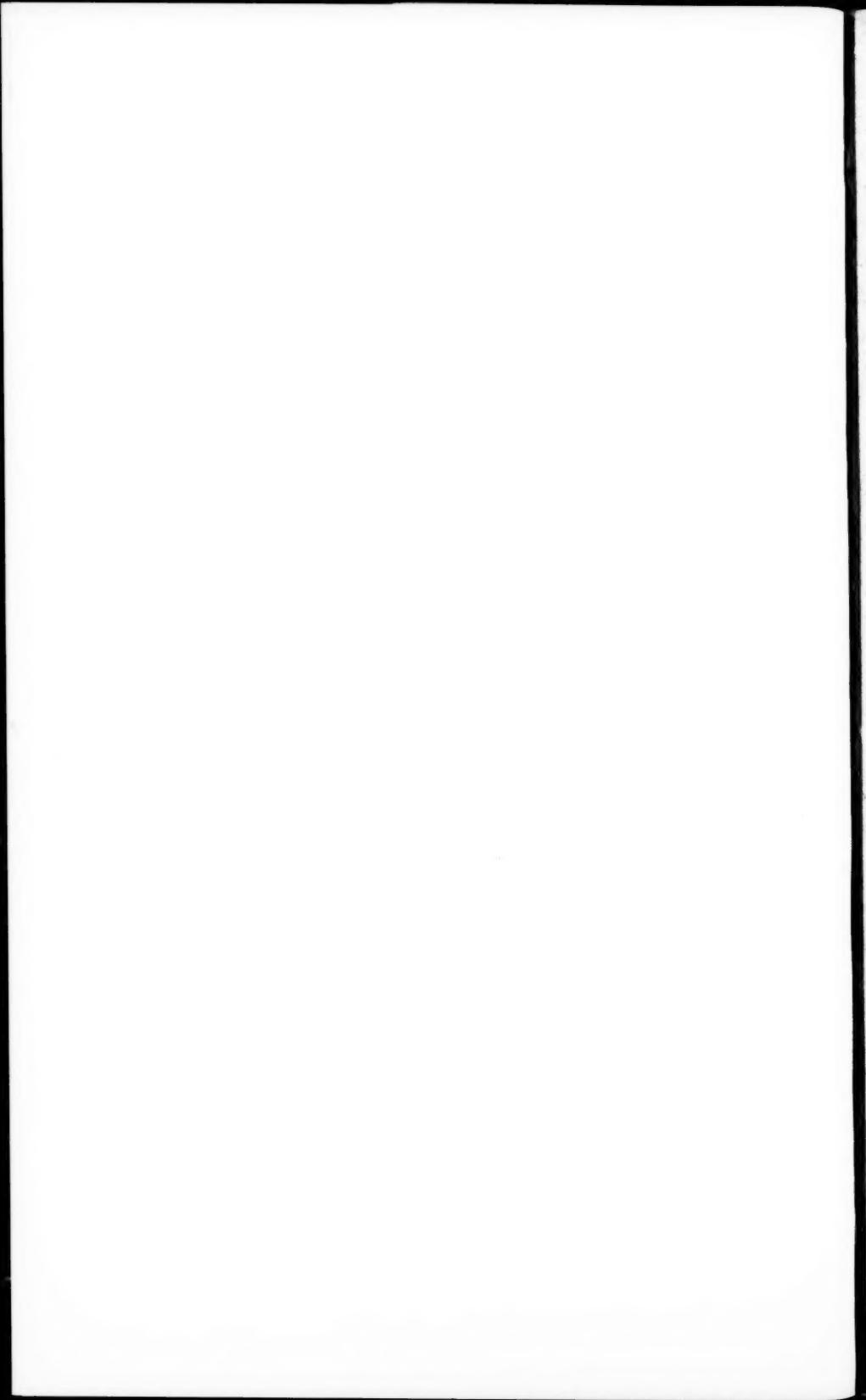
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